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APRIL, 1955

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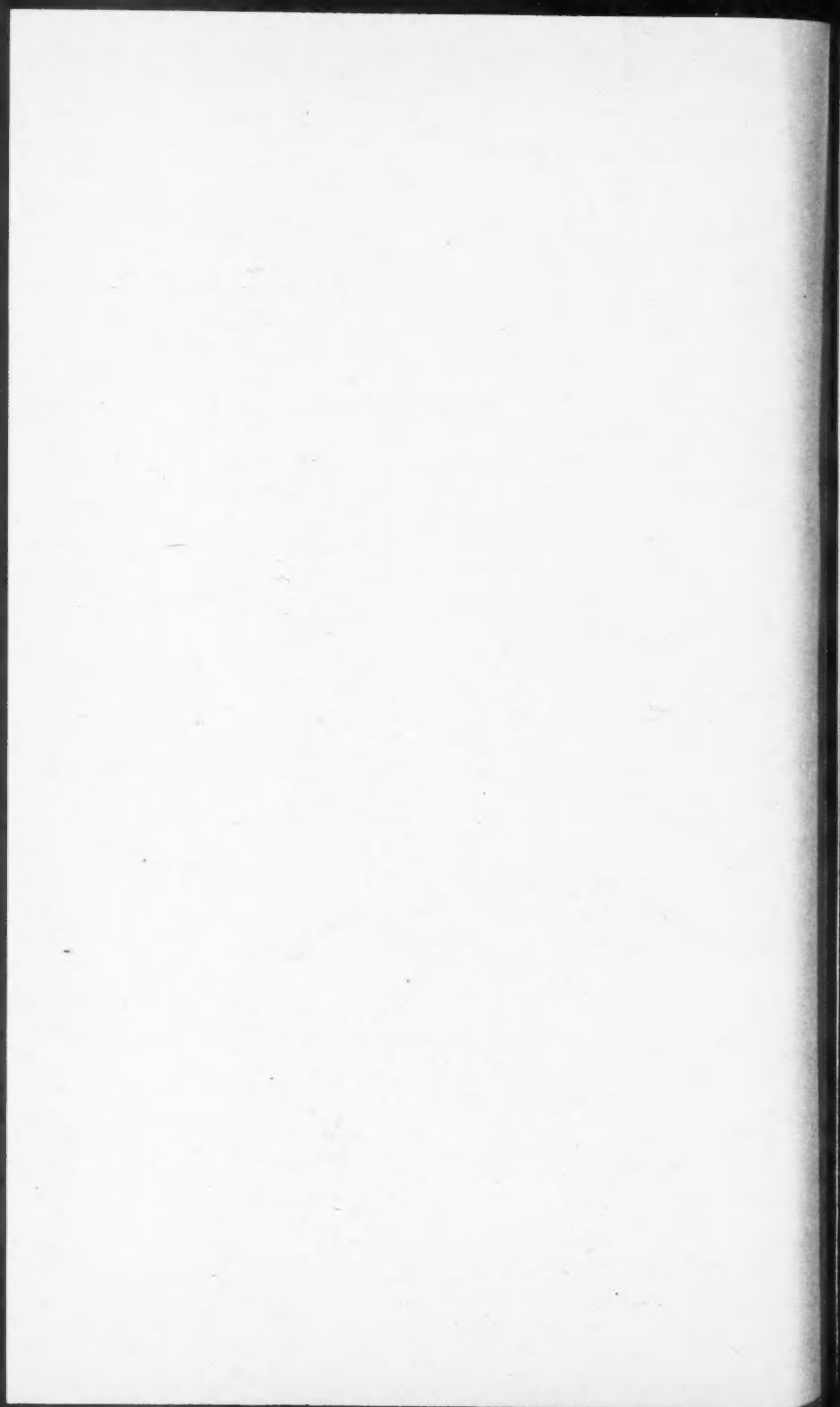
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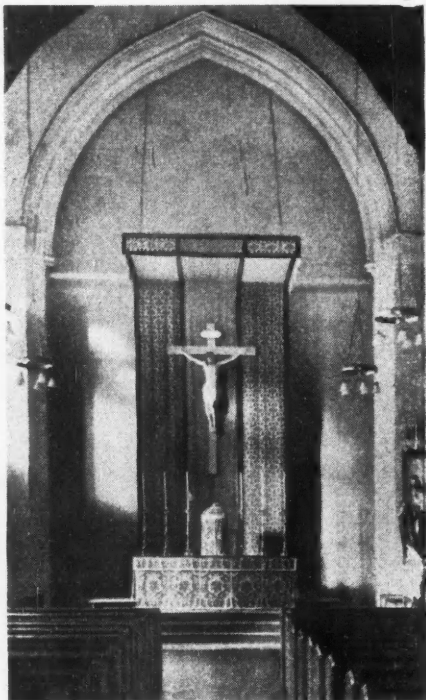


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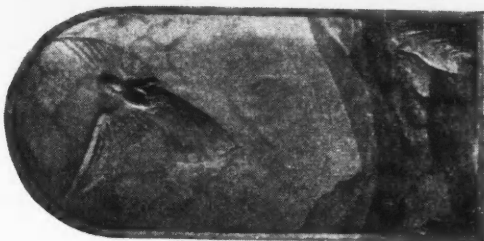
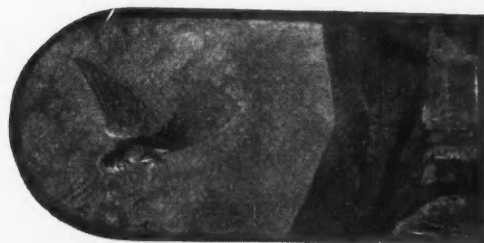
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The CLERGY REVIEW

NEW SERIES

VOL. XL

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APRIL 1955

THE DE LA SALLE CENTENARY

WHEN the facts and the figures of the Catholic Schools programme are put before us so vividly and authoritatively as in the recent article in this REVIEW by His Lordship the Bishop of Brentwood, we would be less than human were we not beset by misgivings for the future. However uncertain that may be, it is beyond all doubt that in the years before us we, clergy and laity, are going to need great faith as well as great effort and sacrifice if we are not to succumb to the temptation to regard the whole scheme to which we are committed since the Butler Act as too ambitious and far beyond our means. With so much cause for anxiety before us it is consoling to look back into the past and see what splendid achievements in the field of education have been built on those same foundations of faith, effort and sacrifice. A notable example is the present success of the De La Salle Brothers, whose work in Great Britain began one hundred years ago.

The two French Brothers who were sent here in 1854 to examine the lie of the land found three things to encourage them: the clergy wanted them, there was unlimited scope for them, and it was, apparently, the easiest thing in the world to found a school in this country. Coming from France, which could boast of a national system of schools, and from a great teaching Order which already had one hundred and fifty years of experience in the successful management of schools of every type, they must have been appalled by the general state of education in England. From the Universities, which a European critic described as "higher secondary schools", down to the notorious "dame schools", it was indeed shameful. The Newcastle Commission, appointed in 1858, found that only one child in every seven or eight attended school, and we can get some idea of the plight of Catholic children from the fact that the Catholic Poor Schools Committee provided for 40,000 children in 300 schools, and still had 100,000 children for whom no provision could be made. To encourage the founding of new

schools the government contributed financial aid to primary schools established by recognized voluntary bodies (of which the Catholic Church was one), and paid the teachers' salaries. The demand for secondary education grew ever more urgent with the rise of the new prosperous middle class, but secondary education was practically non-existent outside the very limited bounds of the public schools and the ancient grammar schools. Of these, the public schools had fallen on evil days. The first four decades of the century had seen open rebellion against the masters at Winchester, Eton (several times), Harrow and Rugby; and few could claim to be better than Eton, which was "notorious for dirt, discomfort, riot and rats".¹ For the wealthier Catholics there were Stonyhurst, Ampleforth, Downside, Mount St Mary's, St Edmund's, Ushaw, Ratcliffe and Oscott, but there was nothing at all for the large numbers whose needs are met at the present day by the Catholic grammar schools.

It was a poor state of affairs. Horace Man, an American educational reformer, after inspecting schools in England, Ireland, Scotland, France, Germany and Holland in 1843, rated England worst of all. Matthew Arnold described the English middle class as the "worst educated in the world", and a modern expert has summed up the situation in the primary schools in 1851 as "a muddle and not very far from being a disgrace".²

The two Brothers returned to Paris to announce the good news that England was a fertile field crying out to be ploughed and sown. Stones and mud might still be thrown at priests and religious, the Pope and the Cardinal burnt in effigy here and there, but these were trifles to Frenchmen whose parents had known the Revolution and the Reign of Terror. The opportunity was too good to be missed, so in 1855 a house in Clapham was rented for three years, where, with nine Brothers and four pupils, school began on 1 August. The story of that foundation and of all the Brothers' subsequent work in Britain has been published recently.³ As one reads one is staggered by the ingenu-

¹ John William Adamson, *English Education 1789-1902* (Cambridge University Press, 1930), p. 57.

² A. D. C. Peterson, *A Hundred Years of Education* (Duckworth, 1952), p. 10.

³ W. J. Battersby, Ph.D., *The De La Salle Brothers in Great Britain* (Burns & Oates, 1954).

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ousness of those pioneer Brothers who opened their Catholic Secondary Boarding and Day School, who had to buy school furniture, books and all the paraphernalia of teaching, support themselves and the boarders, and who hoped the school would pay for itself when they only charged £21 per annum for boarders and £9 for day boys. That was cheap education even in the middle of the last century. Short of a miracle to support it, the whole idea was fantastic. There was no miracle, and eight years later the Brothers were £8000 in debt.

Nor was this their only failure. A more bitter, but less expensive, blow came from another direction. Their Order had been founded especially for the education of the poor. Wherever they went, whatever other works they performed, the Brothers felt they were failing in their vocation unless they had a school in which they could teach poor children free of charge. Despite the apparent ease with which a school could be opened in this country, the Brothers soon encountered grave obstacles when they attempted to take over the parish schools. They were not qualified to teach in England, their salaries were not paid by the government, so they had to depend entirely upon parishes which were themselves poverty-stricken, and the school inspectors objected to the introduction of unqualified staff. After several heart-breaking failures it became obvious that, until they were qualified teachers, there was no room for the Brothers in the primary schools.

It was not until 1877 and 1878 that the Brothers took over a group of these schools as fully qualified teachers. Why was it that they were so slow in obtaining the all-important teaching certificate? There were not wanting good reasons. The first Brothers to come to England were Frenchmen who would have had the greatest difficulty in coping with the outlandish and overcrowded syllabus which then obtained in our English training colleges. This included "a phonetic method of reading, the Pestalozzian method of arithmetic, the Mulhauser system of writing, and an immense number of other subjects such as land-surveying, mechanics, accountancy, music, gymnastics and outdoor work, looking after the garden and farm-animals".¹ The Brothers had already been through De La Salle's more

¹ Battersby, p. 26.

efficient training system; they could hardly be blamed for not wishing to take up the extra burden of the English syllabus. Moreover, the Catholic training college at Hammersmith was passing through a critical period which ended with its falling into secular hands, so it was not regarded as the ideal place for the training of Religious. A last and weighty consideration was the prohibition against Religious Orders—a relic of the Emancipation Act of 1829—which could still be used against the Brothers, and which was not lifted until 1867.

It must have been a great disappointment to the Superiors in France, as well as to the Brothers in England, that, even after twenty-five years of spadework, there was next to nothing that could be called an established success. Yet nobody could say that the work was an unmitigated failure. The seed had been sown in a stormy season. Some had been swept away, and some had sprouted only to wilt under the blistering heat of prejudice and discrimination from local officials, but here and there a root had grown strong, had survived transplanting, and was already full of promise of many a rich harvest to come. In the sphere of secondary education the Brothers knew they could succeed, despite the enormous difficulties still to be overcome. The Order had come to the rescue in the matter of the £8000 debt. It had been paid in full so that a fresh start might be made. The Clapham school was saved, a new school in Southwark begun, and the Brothers were given the opportunity to show Catholic parents and education authorities what they had to offer. Their holy founder had been generations ahead of his times in realizing the dwindling importance of the classics and the need for "modern" subjects in the school curriculum. The Brothers, therefore, made no attempt to emulate the classical education of the ancient grammar schools. They taught modern languages, mathematics, physics and chemistry, besides the usual arts and, of course, religious knowledge. If that programme does not appear unusual today it was quite out of the ordinary one hundred years ago, and very much sought after by parents who wished their children to have a practical education. The grammar schools had been so handicapped by the conditions of their endowments that, despite the obvious need for scientific studies, they had been prevented by law from teaching any-

thing but the classics. "In strict law such a school was a foundation for teaching the 'learned languages', Latin and Greek, and nothing else, although Hebrew might be added. On that ground the Lord Chancellor, Eldon, in 1805 ruled that it was incompetent to Leeds Grammar School to use its endowments, as its governing body desired, to teach arithmetic, writing or modern languages in addition to Latin and Greek."¹ This judgement remained law until 1840, but many schools were slow to take advantage of its passing, and in their procrastination lay the Brothers' opportunity. No doubt they felt that they were entitled to some of the praise when the Taunton Commission reported in 1868 that "the incapacity of the grammar schools had, of course, led to the establishment of a large number of private secondary schools which lacked the grammar schools' endowments but which were not shackled, like the grammar schools, to an impossible curriculum. Many of the best of these had been founded by dissenting religious bodies, and the Commissioner particularly remarked on the excellence of some of the Roman Catholic schools."

If the failure of the primary schools had been a severe blow to the Brothers in so far as it had robbed them of their apostolate amongst the poor, there was some consolation for them in a new sphere of activity. The poverty and ignorance of the times had given rise to widespread crimes of robbery and violence. There were many Fagins outside the pages of Dickens, and the problem of juvenile delinquency was acute. An attempt was made to put the Brothers in charge of the reformatory at Mount St Bernard's, but the inspectors objected to Frenchmen, and at the last minute the scheme collapsed. But the idea of engaging the Brothers in reformatory work was taken up by others, and a footing was obtained for them in Liverpool. Here were boys poor enough, dirty enough, and bad enough to satisfy even De La Salle himself. The Brothers made a small beginning which, for divers reasons, did not endure, but it gave a glimpse of what they could do in this fertile field, and it was the forerunner of the ten Home Office Approved Schools which are in their care in England and Scotland today.

There were crises which the Brothers shared with all the

¹ Adamson, p. 43.

voluntary schools in the country. In 1862 Lowe's Revised Code introduced into the schools the incredible system of payment by results. According to this, in the primary schools "there was a capitation grant of 4s. for pupils who were present 125 days in the year, and 2s. 6d. for evening students. A grant of 8s. was made for every day scholar who attended more than 200 days, and 5s. for students who attended twenty-four evening classes. But this attendance grant was conditional on the pupils passing an examination, and therefore the teaching had to be mercilessly concentrated on the subjects required. Reading, writing and arithmetic were the key items, for 2s. 8d. was deducted for each subject in which a pupil failed, and 1s. 8d. for evening students. Proficiency in other branches could earn a supplementary grant. Thus 1s. was given for every boy who passed tests in singing; 3s. for successes in grammar and geography, and 4s. for pupils in the 4th, 5th, and 6th standards who passed in any two subjects of a syllabus which included literature, mathematics, Latin, French, German and mechanics. When the results as a whole fell below 75 per cent, the school was regarded as inefficient and the managers found it difficult to cover expenses. When results fell considerably short of this level, the grant was cut by an amount varying between 10 per cent and 50 per cent, and it became impossible to carry on at all."¹ When the Brothers took over six primary schools in Liverpool in 1877-78 they found that the attendance was extremely bad because the boys they taught came from such poor homes that they often had to earn their own living. Despite the difficulties, four of the schools obtained well over the necessary 75 per cent successes in the examinations, one reaching 91 per cent; but the other two schools were below standard, and the unfortunate outcome of a letter of the Vicar General of Liverpool to the Provincial was that the Brothers were withdrawn smarting under what seemed to them to be less than justice.

On top of these troubles the voluntary schools had to face new problems occasioned by an enquiry into the hygienic conditions which prevailed in certain schools. That some minimum standards of space, light and sanitation were necessary is beyond doubt. Conditions in many schools were unsatisfactory, and in

¹ Battersby, p. 53.

some of the smaller private schools intolerable. For all that, it is hard to believe the case quoted of a school in Liverpool "where a garret measuring ten feet by nine feet contained one school-master, one cock, two hens, three black terriers and forty children".¹ Now, to all the other difficulties entailed in offering a good, middle-class education for minimum fees, the Brothers had the added expense of building or choosing establishments which would satisfy the exacting demands of parents suddenly made aware of the importance of hygiene in the schools.

It was just when their trials had become so multiplied as to appear overwhelming that the Brothers received a magnificent fillip which established them in the public eye, and won them the respect of all contemporary English educationalists. The International Health Exhibition of 1884, which attracted more than four million visitors, had a large section devoted to education. The Brothers obtained exhibits from their schools all over the world, and with them they completely stole the show. The educational journals heaped praise upon the Order, admitted that England could learn much from the methods and appliances which it had exhibited, and generously attributed the success it had gained to the religious vocation of its members. The Order had made its mark. It could no longer be ignored as an important educational force in the country.

The reward of all the early efforts was beginning to appear, and the Order was fortunate to have at hand men of rare ability to consolidate what had been so hardly won. English, Irish and American Brothers were coming into the schools as trained teachers to silence the complaints against the Frenchmen, and amongst them was one who must be placed at the head of any list of great figures of the Order during the last hundred years. Michael O'Reilly was a young Irish-American who came to this country as Brother Potamian. As vice-principal at Clapham he quickly realized the growing importance of the public examinations, and, largely by his own outstanding merits as a teacher, won for the school the reputation of getting results. At the same time he turned his attention

¹ Peterson, p. 12, quoting *The Age of the Chartists*, by J. and B. Hammond. Even the great public schools were far below standard. At Winchester in the 1850's ten boys died of typhus.

inward and worked until he had become one of the first to receive the degree of Doctor of Science of London University. After that his efforts were prodigious. As well as taking over the headship of the school, he wrote articles for scientific reviews, gave public lectures and entered into numerous discussions, until his superiors appointed him to be Professor of Science at the training college, Waterford. He never returned to work in England for he was later transferred to his native America, ending his life, honoured and revered by scholars, as Dean of the Faculty of Science at Manhattan College. But before he died in 1917 he could look across the ocean and see the vigorous expansion of the Order in England, which his own vitality and touch of genius had in large measure effected.

The first years of this century saw a great increase in the number of Brothers in England, following the expulsion of religious from France. The arrival of the newcomers was providential, because the Balfour Act of 1902, while it had brought relief to the Church's primary schools by maintaining them and paying the teachers' salaries from the rates, had made the situation more critical in the sphere of secondary education. More secondary schools were needed now than ever before, but since they were "non-provided" the parishes could not afford to run them, so, for the most part, the religious Orders found themselves burdened with the task of providing secondary education for an increasingly large number of Catholic children. It is because of this that the great emphasis of all the teaching Orders ever since has been on secondary education. The Brothers played an important role in the expansion which followed in the first years after the passing of the Balfour Act, and right up to the present day their principal task has been the raising of standards of education and buildings to the level required for official recognition. So successful have they been that now, under the Butler Act, they have eleven grammar schools and two secondary modern providing education for 5700 pupils, the greatest single contribution in the country to Catholic secondary education for boys.

So rapid has been the spread of the Order in this century that, apart from their great achievement in the grammar schools, the Brothers have opened nine new Home Office schools, bring-

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ing their total to ten, a house of studies at Cambridge, and various Juniorates and Novitiate-Scholasticates. The banner of their Order, which they carried to Ireland seventy-five years ago, now flies high over thirty-seven schools of various kinds in which 350 Brothers teach—more even than in England. Missionaries from both England and Ireland have borne it to South Africa, Australia, Ceylon, Burma, Malaya and China. But the crowning achievement of their hundred years of labour came with the Hierarchy's request that they should take over the management of the new Catholic training college which was opened in 1947 at Hopwood Hall, Middleton. Already it houses 165 students, and it will eventually provide for 250. That they should have been entrusted with so vital a responsibility is an honour the Brothers have well merited and a testimonial in which they take great pride. The influence of their saintly founder will now be felt not only in their own schools, but in every school in which a man teaches who has been formed by their training. It is a splendid influence, and our schools will profit by it.

Looking back over their first hundred years in Great Britain, the Brothers have reason to rejoice, first of all that, as a religious Order, they have prospered and grown strong and met with success, and secondly that, as one well-organized unit amongst the many engaged in the critical struggle for Catholic schools, they have served the Church with distinction in much adversity. That they are now firmly established in England, with two distinct provinces and many flourishing schools, does not mean that their troubles are all behind them. The effort to obtain grammar school status for their schools has been costly. To maintain that status may be more costly still. To build a new grammar school would cost an astronomical sum. Since the Church has nothing like the requisite number of technical and secondary modern schools, many Catholic boys attend the Brothers' schools and others like them without having passed the grammar schools' entrance examination. Consequently they have to pay school fees which, not unfairly, have risen with the rising costs. The school at Clapham in 1855 charged £9 per annum for a day boy. The nearest Brothers' school to the writer charges more than £50 per annum today. The Clapham

school incurred an enormous debt because the fees were too small, but when they were raised pupils were withdrawn. Since the Brothers do not cater for the wealthy they may find that the future holds a similar problem for them. To run their schools efficiently and economically they may be compelled to charge higher fees than their Catholic patrons can afford. But perhaps the very inadequacy of, and lack of diversity in, present-day Catholic secondary education will be a challenge to them, and the zeal, the labours and the sacrifices which have won so resounding a triumph in the past century will be renewed in the years to come to supply what is lacking in this sphere.

No survey of their work would be complete without a tribute to the Brothers themselves. They are trained in a hard school. Their novitiate and scholasticate strip them of any glamorous notion they may have of the religious life, and prepare them for a regime far removed from luxury or even comfort. Intellectually capable of attaining the priesthood, they sacrifice that supreme consolation of many teaching religious lest it should distract them from their principal aim, which is to be dedicated teachers and nothing else. Yet so highly do they honour the priesthood, and present it to their boys as a privilege to be asked of God, that today they count one missionary bishop, 385 priests and 145 seminarists among the living past pupils of their English schools. A seminary would be proud of such a record. The austerity of their lives makes a deep impression on those they teach; it stands out in sharp contrast to the free milk and meals and mollicoddling of modern schools. Because of it the boys are imbued with a reverence for the Faith. They say it must be "pretty terrific" since the Brothers think it worth while giving up so much to teach it. Looking back on their work in the past century one does not hesitate to borrow the language of the boys and say that the Brothers, too, are "pretty terrific". They have deserved our admiration and our gratitude. May their work among us be blessed.

TERENCE WALSH

THE NEW AMERICAN RITUAL

QUITE recently, during December 1954, the new American¹ Ritual made its appearance. This is a very notable event in the progress of the "liturgical movement"—that movement whose chief aim is to bring the people into closer contact with the Sacred Liturgy so that, by stimulating their interest and extending their knowledge, they may be got to take an ever-increasingly active part in the public worship of the Church, "the foremost and indispensable fount" of the true Christian spirit.²

The Liturgy, its prayers and ceremonies, cannot mean much in the lives of the ordinary people if it remains a closed book for them owing to their ignorance of Latin. Leaving aside the Mass, the purpose of many of the prayers and ceremonies of the sacred rites—apart from the actual conferring of a sacrament or sacramental—is the psychological preparation of the recipient, the creation of the spiritual atmosphere in which the sacrament³ may be most fittingly and fruitfully administered and received, and often, too, the instruction of even the bystanders (e.g. at a baptism, wedding or funeral). The prayers and actions of the Liturgy often express the emotions of those taking part in them (e.g. the joy and gratitude of a mother at her churching; the grief and solicitude for the dead of mourners at a funeral), and they also embody the tender care of the Church for her children (e.g. the touching prayers of the recommendation of a departing soul). But these important effects of sacramental rites are largely nullified by the difficulty of an unknown language, and so the Church, *for pastoral reasons*, is becoming ever more generous in granting the use of the vernacular in the administration of the sacraments. A liturgical language is that language—and it alone—which has been established or recognized by the Church (the Holy See) as such. For

¹ For brevity's sake America (American) is used in this article for the United States of America.

² S. Pius X.

³ Under the word "sacrament" is included sacramentals, and other sacred rites (e.g. the exequial services).

us of the Roman rite it has been Latin since the fourth century. But while vigorously maintaining the exclusive right of the Holy See to determine what language shall be used in the Sacred Liturgy, and while emphasizing the importance of Latin as "an imposing sign of unity and an effective safeguard against the corruption of true doctrine", Pius XII in *Mediator Dei* (1947) has asserted that "the adoption of the vernacular in quite a number of functions may prove of great benefit to the faithful".¹ "The Church is a living organism and therefore grows and develops also in her liturgical worship . . . [and], always saving the integrity of her doctrine, she accommodates herself to the needs and conditions of the times."² One of the ways in which she is now providing for the needs of the people and the conditions of today is the extended use of the vernacular in the Liturgy.

The administration of the sacraments has been governed in the Roman Rite by the Roman Ritual, the first official edition of which was issued by Paul V in 1614. Unlike the other liturgical books, this Ritual was not imposed on the Western Church; its use was recommended, and, in the course of time, it was largely adopted by dioceses of the Roman rite, at least in its main features. The only reference that there seems to be in this Ritual to the vernacular is its use for the queries in the marriage rite (VIII, ii, 1). But through the centuries since the publication of the Roman Ritual the Holy See has conceded the use of the vernacular in certain parts of the Ritual to particular communities. These concessions have become more numerous in our own day, and so there have been rituals, with more or less use of the vernacular according to circumstances, authorized for Poland (1927), Yugoslavia (1930), Austria (1935), France (1947), Germany (1950), Spain (1950), and Italy (1953). In the second edition of the new rite for Easter Eve (11 January 1952), the Holy See granted the use of the vernacular everywhere for the renewal of the baptismal promises. The principle that seems to have governed the action of the Holy See in all these cases has been the gradual and controlled concession of the use of the vernacular in the measure—sometimes a little

¹ *Mediator Dei*, §64.

² *Ibid.*, §63.

curtailed—in which it was asked for by the bishops of the country in question.

The preparation of a bilingual ritual is no easy task. The translation of liturgical texts is one of peculiar difficulty. It requires a competent knowledge not only of Latin, but of liturgical Latin—indeed of the Latin of the period in which the texts were drawn up, so that their true meaning may be determined through a knowledge of their literary and cultural context. An extensive knowledge of liturgical history also is imperative, if the full meaning of many a word or phrase is to be acquired. Great skill in the use of the English tongue is needed. The translation must be scholarly and accurate, expressed in language understood of the people for whom the version is made, yet of a dignified character likely to endure for at least a considerable time, and so archaic forms on the one hand and colloquialisms on the other must be avoided. The version, being needed for public use, should be well-balanced and rhythmical.

The translators of the versions used in the new American ritual have (they tell us) taken pains—in accordance with the principle of S. Thomas that a good translator must, while preserving the sense of the texts he is translating, adapt his style to the genius of the language into which he is translating—to assure that their translation should be “accurate, clear, idiomatic, eloquent, functionally appropriate and hieratic. Negatively we have tried to make sure that it would not be slavishly exact or loosely free; that it would not sound either archaic or foreign, but American; that it would not be difficult to read aloud; that it would not be inappropriate to the context of the given rite; and that it would not be lacking in that simple dignity characteristic of the prayer of the Church.”

At the annual meeting of the Bishops of America in Washington in November 1951, on the proposal of Bishop Edwin V. O'Hara of Kansas City, the Episcopal Committee of the Confraternity of Christian Doctrine was charged with the task of studying the desirability of presenting a request to the Holy See for the optional use of English in connexion particularly with Baptism, marriages, the Last Sacraments and burials. The directions of the Encyclical Letter *Mediator Dei*, as interpreted

chiefly by the bilingual ritual approved by the Congregation of Sacred Rites (S.R.C.) for Germany in 1950, were set down as the basis of the project. Realizing the advantages of seeking the advice of a number of competent and experienced persons—advice that was likely to prove very helpful while imposing no obligation on the Committee to accept it—the episcopal commission, headed by Bishop O'Hara, that was in charge of the scheme, organized a panel of some sixty-four consultants. It was made up of fifty-six priests (secular and regular), six laymen and two women. They were almost all American, but there were five from Great Britain (Father C. Howell, S.J.; Mr D. Attwater, Mr H. P. R. Finberg, Miss M. A. Thompson, and the present writer) and one from Ireland (Father J. R. McMahon, S.J.). The working committee was at first directed by Father Gerald Ellard, S.J., and later (owing to Father Ellard's illness) by Father Michael A. Mathis, C.S.C. (Notre Dame University). A draft of a bilingual ritual was prepared and presented to the bishops at their meeting in 1952 (each bishop having previously received a copy of it). The genesis of the whole project, the names of the consultants, the principles on which the new translation of the rites was based, and other useful information were embodied in a Statement, which had been previously circulated to the bishops and to others engaged on the scheme. The suggested ritual was considered by the bishops at their 1952 meeting, some suggestions were made by them, and the whole thing was referred back to the committee for further consideration. A revised draft of the ritual was then prepared and submitted once more to the American hierarchy at its meeting in November 1953. It was accepted by the bishops, and submitted for approval to the Holy See by Archbishop Karl J. Alter, Archbishop of Cincinnati (and then chairman of the National Catholic Welfare Conference), on behalf of the hierarchy of the U.S.A. After a few minor changes had been made the new ritual—under the title *Collectio Rituum Ad Instar Appendicis Ritualis Romani*¹ *Pro Dioecibus Statuum Foederatorum Americae Septentrionalis*—was approved by S.R.C., using special faculties

¹ Although the new ritual is in fact almost a complete one for ordinary use, it is, technically, to be considered an English appendix to the Roman Ritual. The same title is used by the German ritual (1950), but not by the French one (*Rituel Parvum*—*Rituel Latin-Français*).

conferred on it by the Pope, in a rescript dated "3 June of the Marial Year 1954", signed by Cardinal C. Cicognani, Prefect of S.R.C., and Archbishop A. Carinci, its secretary. The first official announcement of the approval by the Holy See of the new bilingual ritual was made by Archbishop Meyer of Milwaukee, at the Liturgical Week held in that city in August 1954, and was received with great satisfaction not only in America, but throughout the world by those interested in the progress of the liturgical movement.

In its rescript S.R.C., having carefully examined the text, and having in mind the circumstances of the present day, permits the preparation of a new ritual for the U.S.A. in which the entire Latin text is printed in full and beside it the English version of whatever may be used in the vernacular. It then sets forth the rules governing the use of the vernacular in the administration of the sacraments and sacramentals, and these are of particular interest:

In the conferring of the sacraments, as far as it may be necessary for the understanding and piety of the people, the priest may say in the vernacular only what is indicated in the following rules:

(a) For the administration of the Baptism of infants, exorcisms, the forms of anointings and blessings, and the actual form of baptism, are to be given in Latin only and are to be said always in this language alone.

(b) In the administration of the baptism of adults, in addition to what is given above, the psalms and other initial prayers are to be printed and said in Latin only.

(c) In the order for the administration of the sacrament of Extreme Unction Latin alone must be used for the prayer accompanying the imposition of hands on the sick person, for the forms of the anointings, and for the two following prayers.

(d) In the celebration of marriage, the priest may use English for the entire rite, except the blessing of the ring and the formula *Ego conjungo vos*. In the Nuptial Blessing given, by apostolic indult, outside Mass, when Mass is not celebrated, the prayers given in the Roman Ritual, may be recited in English.

(e) At funerals, the absolutions and prayers must be recited in Latin only. When this has been done, it is permissible to add in English other prayers suitable to the occasion. These are to be appointed by the Ordinary and recited by the priest himself.

These rules of S.R.C. are exactly the same as those laid down for the French, when their bilingual ritual was approved in 1947. They do not appear at all in the *Collectio* approved for Germany (1950), which is prefaced by the rescript alone—a short one—granting its use.

The American *Collectio* is also prefaced by *Praenotanda* in which the bishops lay down directions for its use. They say: "Whenever, in the opinion of the Ordinary, the understanding and piety of the faithful require the use of the vulgar tongue, Latin or the vernacular may be used only in those prayers which are given in this *Collectio Rituum*: (a) if the English version is printed beside the Latin text, it suffices to recite the prayers in English; (b) sacramental forms and all those for anointings are to be read in Latin only. The English version, of these, however, printed in italics and given separately [at the foot of the page], may be recited in English before or after they have been said in Latin."¹

In accordance with the rules of S.R.C. and those of the American bishops, in the *Collectio*: (a) the rite of Confirmation conferred by a priest is given in Latin only; (b) English appears in part of the rite of Baptism, Extreme Unction, the Last Blessing, marriage, the blessing of lustral water, and the funerals of adults; (c) English is given (side by side with the Latin texts) for the complete rite of Viaticum, the Commendation of a Departing Soul and prayers for the dying, the Nuptial Blessing, a number of other blessings, and the funeral of children. From the *Praenotanda* of the American bishops it appears that the use of the vernacular is to be approved by each Ordinary for his diocese (unlike the French ritual which the assembly of the cardinals and archbishops of France asked the clergy to use), and is then optional in any particular case ("sufficit recitare . . . legi licet").

The American *Collectio* follows closely the German one. This was remarkable not only for the amount of the vernacular that it introduced into the different rites, but also for the additions to and changes in the texts of the Roman Ritual. The *Collectio* has three parts: *Sacramentale*, *Benedictionale* and *Exsequiale*. Under

¹ Similar rules are given by the French bishops in their bilingual ritual. In addition, they permit the singing of psalms in Latin only.

Title I are given the forms for the baptism of one child and of several, and a rubric about supplying the ceremonies if omitted at the time of baptism. The order of baptism is enriched by the addition of a preliminary salutation (*Pax vobis*) and the query *Quo nomine vocaris?*, and by an optional prayer for the newly baptized infant at the conclusion of the rite.

Title II gives the rite of Confirmation when administered by a priest in virtue of the decree *Spiritus Sancti* of the Sacred Congregation of the Discipline of the Sacraments of 14 September 1946. No English is to be used in this, although an English translation of the rite is given at the bottom of each page.

Under Title III come: (i) the order for administering Viaticum and Communion of the sick, with an English version for the entire rite beside the Latin text; (ii) the rite of Extreme Unction (the prayer immediately preceding the anointings, the form of the latter, and the two prayers that follow, to be recited in Latin only, though an English version is appended) with the addition of a pericope from St Matthew's Gospel (8^{5-10, 13}) and some versicles and responses before the anointings, and of a prayer for the sick person after the anointings—if want of time or the condition of the patient will not permit of the saying of the ritual prayers—and a blessing at the end; (iii) the Last Blessing (in which the prayer *Dominus noster* and the form must be in Latin only); (iv) the rite for giving the last sacraments and blessing at one time (in this form the introductory salutation, sprinkling, and versicles occur only once, and the administration of Extreme Unction precedes that of Viaticum.¹ *Our Father* is said by all present, and a special prayer by the priest before Viaticum is given. The antiphon *O sacrum convivium* with the versicle and prayer of the Blessed Sacrament is recited in the sickroom at the end of the rite of Viaticum); (v) selections from the long *Ordo Commendationis Animae* of the Roman Ritual, and the prayers at the moment of death, with some additional English prayers.

¹ This is in accordance with the earlier practice of the Church, since not Extreme Unction but Viaticum is regarded as the "last" sacrament, and this is best prepared for by the anointing by which the *reliquiae peccati* are wiped away (Trent). It has the advantage also of allowing the patient undisturbed converse with his Eucharistic Lord.

Title IV gives the rite of marriage. In the Roman Ritual the rite is really a skeleton one, allowing for the addition of prayers and ceremonies according to local custom: "wherever there are other laudable usages and ceremonies," says the rubric,¹ "it is becoming to keep them."

The American rite begins with versicles and the prayer *Actiones*, and then provides an optional instruction before marriage. After the exchange of consent, promise of fidelity² and *Ego conjungo vos* (this last in Latin only) the priest confirms the marriage (in English).³ The blessing of the ring(s) is in Latin only and is followed by a special form of the presentation by each party of this token of fidelity. Then comes a blessing: psalm 127, versicles and a prayer, followed by a series of particular blessings, ending with a form of dismissal. Chapter 3 of this title gives the entire Nuptial Blessing, within Mass, in both Latin and English; while chapter 4 contains a special rite for a mixed marriage.

The second part of the *Collectio (Benedictionale)* has some twenty-three blessings taken from the Roman Ritual, and one from the Roman Pontifical (the blessing of a national flag). Inserted into the Blessings—in the second place—comes, rather surprisingly, an English version of the formula (*Memento*) for giving the blessed ashes on Ash Wednesday. It is noteworthy that the blessing of a pregnant woman does not have the title of the Roman Ritual "in periculis partus", but simply "ante partum", since most commentators nowadays teach that no special danger is needed in order that the blessing may be given.⁴ Following the lead of the German ritual the form of churching has been considerably modified: after a preliminary greeting at the church door, the priest at once brings the woman into the church (*Ingrederet*), leads her to the altar and he, the mother and all present recite the Magnificat (replacing psalm 23 and its antiphon) before the priest says the versicles (not all that are given in the Roman Ritual) and prayer, as in the Roman

¹ R.R., VIII, ii, 6 (C.J.C., canon 1100).

² The archaic phrase "and thereto I plight thee my troth" does not, happily, occur.

³ The versicle *Confirma hoc* of the Roman Ritual is omitted before the subsequent prayers.

⁴ It will be recalled that in 1928 Cardinal Bourne obtained from the Holy See an indult permitting the blessing to be given in every case of pregnancy.

Ritual. This new form of churching supposes the mother to bring her baby—a happy innovation—and, if she does, a special prayer of blessing of the child (from that blessing in R.R.) is added, and both mother and child together are sprinkled with lustral water and blessed by the concluding formula. An entirely new and very beautiful form of churching is given for a woman whose baby has died: greeting at the door of the church, the ceremonial entry (*Ingedere*), psalm 120, versicles and a prayer—full of consolation—taken from the rite of the burial of a child in the Roman Ritual. Both forms of churching may, of course, like all the blessings in the *Collectio* be carried out completely in English.

The third part of the *Collectio* is the burial services. Here we have (especially at the graveside) much that is not found in the Roman Ritual,¹ with some curious departures from the latter in quite small details (e.g. an extra incensation of the body—after it has been committed to the grave following *Benedictus* and *Ego sum*; the omission of the sign of the cross—the *ultimum vale*—at *Requiem aeternam dona ei* said for the last time at the grave). The vernacular is used only in those parts of the service that take place outside the church. Following *De profundis* at the house of the dead person *Dominus vobiscum* and the prayer *Tibi, Domine commendamus*² are added before beginning the procession to the church. After the service in the church, on the way to the grave, psalm 114 is given for optional use. At the graveside the R.R. rubric regarding what happens if the grave is already blessed is omitted, and a new rubric directing the committal of the body to the grave before *Ego sum* and *Benedictus* is added. After *Benedictus* and its antiphon, a rubric indicates that this is the moment for an address if given, and another directs the priest to ask the prayers of the bystanders for the dead person. This is followed by some moments of silent prayer. In the Roman Ritual the concluding prayer at the graveside is *Fac quaesumus*, the *Collectio* adds *Dominus vobiscum* a suitable prayer to be selected from the prayers given in the

¹ The Statement of the compilers of the *Collectio* speaks (p. 14) of "an optional English arrangement for the entire funeral rite, the Mass and *Officium Defunctorum* excepted".

² This is found in the prayers for the dying in the Roman Ritual.

Office of the Dead (or in the Missal),¹ two optional non-liturgical prayers in English, and two prayers for the bystanders. There is nothing about prayers for all the faithful departed, as in the Roman Ritual, on the way from the grave, presumably because cemeteries in U.S.A. do not, normally, adjoin a church.

The final chapter concerns the rite of burial for children. It may be carried out entirely in the vernacular. It differs from the Roman Ritual in a number of minor points: (i) the use of incense is prescribed after the reception of the body in church; (ii) a form of blessing for the grave is given; (iii) the committal of the body to the grave is earlier than in R.R.; (iv) at the end of the service the same prayers for the bystanders as at the end of the rite of burial of an adult are prescribed, while those ordered in R.R. during the return of the priest to the church and before the altar there are omitted.

The new Roman Ritual (1952) gives, in an appendix,² a form of blessing for a married couple on the occasion of the silver or golden jubilee of their wedding. The *Collectio* gives this also in an appendix preceded by a special rite (versicles, prayer *Actiones*, optional renewal of marriage consent and blessing) and entitles it in English "Blessing for Wedding Anniversaries", with a rubric which indicates that it may be used if a married couple wish to return thanks on (it would seem)³ any anniversary of their marriage. Curiously enough (a) it omits part of the R.R. form (psalm 116 as an alternative to psalm 127, and the prayer *Praetende*), and substitutes *Kyrie eleison* for the repetition of the antiphon and the versicle and response given in R.R.; (b) it directs that the Mass of the day, or the votive Mass of our Lady (if the rubrics permit) may be celebrated, while R.R. prescribes the celebration of a Mass, which may be the votive Mass of the Blessed Trinity or of our Lady, and enjoys the privileges of the Mass for the newly wed; (c) it adds some versicles after *Te Deum* not given in R.R., but omits two of the three prayers that follow the hymn of thanksgiving, the blessing and dismissal in the R.R. rite.

¹ As in R.R. for the Absolution *absente corpore*.

² It was moved to the body of the Ritual as chapter vii of title VIII in the 1953 edition (*editio prima post typicam*).

³ The Latin title of this blessing, however, in the *Collectio* is *Benedictio in Nuptiis Jubilatis*.

A supplement gives music with English words for optional use, outside the church, at both the burial of adults and of children.

All through the *Collectio* the new Latin version of the psalms (1945) is used, as in the 1952 Roman Ritual, the English translation being that made in U.S.A. by members of the Catholic Biblical Association of America, sponsored by the Episcopal Committee of the Confraternity of Christian Doctrine, and published in 1950. For the psalms of each burial service a musical version fitted to the English text is given in the supplement to the *Collectio*, for optional use where permitted.

The Church being earnestly desirous that the people should take an ever increasingly active part in liturgical functions, a feature of the *Collectio* of special interest is the introduction of the community element (largely derived from the German ritual) into various rites, where it does not occur in the Roman Ritual: (i) as baptism concerns not only the neophyte but the entire parish, it is desirable that, on occasion (e.g. at Eastertide or Epiphany), the administration of the sacrament should be a parochial function, and so a rubric speaks of the "more solemn baptism" in which the community takes part, all present making the responses, reciting the profession of faith and the *Our Father* and singing some suitable chants. (ii) The *Confiteor* before the Communion of the sick (before the anointing in the continuous rite of giving the last sacraments) may be said by all present, and the *Domine non sum dignus* is to be said by them with the sick person.¹ (iii) Common prayers for the sick, to be said before the anointings at Extreme Unction, are given. (iv) Before Viaticum (in the combined rite) those present are invited to pray and all recite aloud *Our Father*. (v) In the same combined rite all say with the priest *O sacrum convivium*, versicles and the prayer *Deus qui nobis* at the end of the administration of Viaticum. (vi) At a marriage the rubric says that both bridegroom and bride are ceremonially led to the altar by relatives or friends, and all present answer *Amen* to each of the special blessings imparted to the newly wed. (vii) At a churching the

¹ This latter direction, qualified by the words "sicut mos est", is curious, seeing that the declaration of unworthiness is proper to the recipient of Communion.

rubric directs that other women, besides the new mother, be present, all are sprinkled with lustral water and ceremonially introduced into the church and recite, with the mother, the Magnificat (or psalm 120). (viii) Finally, at the funeral of an adult all are invited to join in the singing of the *Libera*, the recitation of each *Our Father*, to pray silently for the dead person before the final prayers at the graveside, and, at the conclusion of the rite, prayers are said for the bystanders.

As the *Collectio* will be in practice a complete American ritual—while remaining, technically, an appendix to the Roman Ritual—it seems a pity not to have included in it the form of the Nuptial Blessing (or special prayers) given outside Mass, by Apostolic indult,¹ the exequial service for the dead *absente corpore*, and the rite of the reception of a convert into the Church.

The most important feature by far of any bilingual ritual is the quality of the vernacular embodied in it. The English versions of the *Collectio*—while susceptible, doubtless, of the improvements that the actual use of the ritual and the criticism of competent scholars will in due time suggest—maintain a high level of excellence in accuracy, intelligibility and literary style. Long Latin sentences have been broken up, archaisms (“ye”, “unto”, and all the rest) and ritual jargon have been avoided. Ritual and curial stylistic forms (such as “quaesumus”, “propitius”, “digneris”) receive their proper, rather limited, significance. “You” replaces “thou” and “thee” for the recipient of a sacrament or sacramental. The more intelligible and complete translation of the conclusion of prayers is sometimes used by adding the appropriate pronoun, as in French, e.g. “He who lives and reigns” for “Qui vivit”, etc. It seems a pity that the rather unintelligible hebraism “and with your spirit” should be retained as an English equivalent of “Et cum spiritu tuo”, and that the ambiguous “I will” is used as the translation of “Volo” in the marriage service. *Exaudi* is a stronger word than *audi*, and might, perhaps, be translated by “heed”, instead of “hear”. Is “a hyssop” English? And is that enigmatic phrase in the blessing of water “maxima quaeque sacramenta”, etc., correctly translated by the version given on p. 131? Why has *eundem* in

¹ The faculty is among those given from S.R.C. to bishops in the quinquennial faculties.

the conclusions of prayers been everywhere eliminated? It may be difficult to translate it into French where, it seems, "le même Christ" has a meaning different from the Latin,¹ but this difficulty does not arise in English. Page 103, line 6 from the bottom of the page, should read "Lord save me, I perish", all the preceding and subsequent prayers being in the first person. These are all very minor points of translation, but may, perhaps, merit attention in future editions of the *Collectio*.

The ritual is very well printed, good clear type, with generous spacing. Typographical errors have been eliminated² by careful proof-reading, but the appearance of the pages would have been improved if the vocative "O"—considered nowadays archaic, except when it is necessary to avoid ambiguity—made its appearance less frequently. There are too many capitals. Modern usage, at least in England, no longer employs them in the pronouns referring to a divine Person. It is doubtful if the use of the oblique stroke to replace a bracket makes the reading of the text easier, and this would gain greatly in clearness if the rubrics and texts which occur in a rite for occasional use only (e.g. all through the funeral service, "si functio sine cantu peragitur" and what follows) were enclosed within square brackets and the opening words of the rubric printed in italics or capitals.

The preparation of this bilingual ritual—which involved so much zealous and painstaking labour on the part of those to whom this difficult task was entrusted—its adoption by the hierarchy of the United States of America, and its acceptance and confirmation by the supreme authority of the Holy See, which alone is competent in this matter,³ mark a very great and welcome advance in the "liturgical movement". May the extended use of the English tongue in the administration of the sacraments and sacramentals redound to the glory of God and the benefit of the Church, as it leads the faithful to realize that they "form one closely knit body of which Christ is the head, and that it is the duty of the Christian people to take its appointed part in the Liturgy" . . . "the public worship which

¹ Cf. Botte-Mohrmann, "L'Ordinaire de la Messe", p. 79.

² P. 145, l. 4, should read "aspergantur".

³ Codex, canon 1257; *Mediator Dei*, §64.

our Redeemer, the head of the Church, offers to the heavenly Father, and which the community of Christ's faithful pays to its Founder, and through Him to the Eternal Father . . . the whole public worship of the Mystical Body of Jesus Christ, head and members".¹

J. B. O'CONNELL

TOUCHÉ;

OR

A REVIEWER REPLIES

MOST people would regard the reviewing of books as quite an innocuous pastime. Like a passion for dominoes, addition to this minor literary art would usually be taken as a sign that the more colourful things in life had passed its devotee by. Quietly perusing, pencil in hand, the latest publications in a silence undisturbed save by an occasional exclamation of disgust or pleasure, the reviewer assumes that he is comfortably far from the brink of hell and reasonably immune from temptation. Alas! how mistaken he is. He is a fool surrounded unaware by perils that should make him tremble. Who can doubt, after the learned disquisition of Father Bender,² that reviewing ranks as a dangerous occasion of sin. It has been found necessary to give "a short summary, divided into three sections, of the sins which reviewers can commit against justice and truth". True, "the gravity of any sin committed will depend on many circumstances", but this consolation of variety means that the opportunities of sinning are also numerous.

With a row of books on my shelf awaiting a belated review and with the painful memory of how I slated that last unfor-

¹ *Mediator Dei*, §§5, 20.

² Summarized by the Rev. David L. Greenstock, "Reviewers and Reviews", in *THE CLERGY REVIEW*, XL (1955), pp. 151-7. To fulfil my obligations of justice and charity, I must point out that I have not seen the original article. My remarks then directly concern the summary; they affect Father Bender only in so far as his thought is represented in it.

fortunate author, I stand aghast at the vista of vice opened up before me. My conscience is torn asunder; I can see that nothing less than a general confession will calm it—perhaps even a quick retreat would be more prudent. Meanwhile I am busy. There is the list to be prepared of those to whom I owe restitution. There are the books to be returned to the editor where I feel I am unsympathetic to the author. O crafty serpent of an editor to introduce me to this damnable art of reviewing! Have I escaped the clutches of the world and the flesh to meet my eternal ruin in the pages of *THE CLERGY REVIEW*?

I have sent to Rome for the original article; my mind will not rest satisfied until I have measured my guilt against the rod of the "short summary, divided into three sections". At the moment I must work on my soul by compiling this perfunctory examination. Have I delayed my review unreasonably? Have I said anything to show my knowledge and wit? (Point for meditation: "A review is not intended to demonstrate the knowledge or the wit of the reviewer; consequently, anything which conduces to those ends can be profitably omitted.") Have I given arguments and opinions of my own when I have not agreed with the author? Have I employed ambiguous phrases such as "the author's views on this point are open to criticism"? Have I introduced my private opinions on the author's choice of matter? Have I told the author how he should have written the book? Did I read the book or have I gathered my information from the index or blurb? Have I included any adverse criticism of the book? (Point for meditation: "Any adverse criticism should be given in the form of an article, not in the actual review.") Have I mentioned the misprints, or enumerated the grammatical or stylistic errors? Have I in fact done anything beyond giving a potted summary of the contents, an analysis without the spark of wit or the glint of comment, such as no one but a withered professor would want to read?

Enough! my iniquity must be plain to all. "All ye authors and publishers intercede for me. . . ." But wait! Thank God for the grace of humour and the healing vapours of common sense.

"When a publisher sends a book for review and the editor of a magazine or periodical accepts it, a contract *do ut facias* is established between them. In this contract the editor under-

takes to review the book as soon as he reasonably can and to publish this review in his periodical." I wonder how Father Bender proves that. Surely the facts are rather different. To the publisher, the sending out of review copies is a form of advertising—and a cheap form at that. He sends his book to a selected number of periodicals and hopes for the best. If he is dissatisfied, he sends no more. The editor accepts the work, but on the understanding that he retains complete freedom over its treatment. Such a reservation of a necessary discretion is sometimes expressly stated in the periodical itself. Any periodical of repute exists for its readers, and it jealously guards its independence. The number and selection of reviews are adapted to the needs and desires of the readers and not to the demands of authors and their publishers. Unless the book has been requested from the publisher, the arrangement between the periodical and the publisher is quite loose, but it has its great advantages. It serves all parties well. A periodical needs the good will of publishers; the publishers have only to gain from leaving the periodical the prestige and the authority of independence. Above all, the readers receive a review not a sheaf of advertisements. There is no place here for heavy-footed moralizing about *do ut facias*.

In what school did Father Bender learn to concoct that insipid and colourless idea of a review that he so unwarrantably forces down our throats? By what right does he impose as models, obligatory under pain of sin, the deadly dull analytical notes that apologize for reviews in the lesser theological periodicals? Anything which shows the knowledge or wit of the reviewer should be omitted. The reviewer must not bring arguments or opinions of his own on disputed points. He must not indulge in adverse criticism. And so on. I protest against this most vehemently; and I rebel as an avid reader of reviews, not merely as reviewer. The reviews I read are those in which I can enjoy the judgement, the knowledge, the criticism, the opinions, the arguments, the wit, the humour, and the style of the reviewers. I appeal to other readers to support me. I am sure of their verdict. It is a review that they want, not pre-digested contents. In biblical studies at the present time there is much said on literary forms. I suggest that Father Bender would do well to

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study the conventions of the review; it is only a minor literary form, but it allows great diversity of approach.

Who gave Father Bender his brief for disgruntled authors? "Most authors give a good deal of time, work and serious thought to their books and so are not apt to make statements which cannot be justified." What a depth of complacency in that sentence! I can only suppose that the learned Dominican is most selective in his reading. "What is more, they usually know far more about their subjects than those who review their books." That is very far from the truth. The author seems to confine his attention narrowly to the products of learned research. Even so, his statement is only a half-truth. We read reviews of such works, because we know that a scholar with a wide grasp of his subject can judge the value of such detailed research. He may know less than the author of the immediate field of study, but his judgement is often sounder. It is in this way that a professor appraises the theses of his students. Everyone is aware that there is incompetent reviewing. At the present day, however, few scholarly works fail to find due acknowledgement of their true worth in the world of learning. As for the general run of writing, it receives too little candid criticism. The complaints of authors mentioned by Father Bender may indeed be justified, but it is unfortunate to give the impression of sour grapes.

It is particularly when a moralist leaves the accustomed field of his endeavours and tackles the minor details of human life that he requires much more than a knowledge of his principles. He needs insight into the reality studied, a grasp of the rich complexities of the activity considered, and a touch of humour to save him from his academic self. Above all, the approach must not be negative, but must spring from a true positive appreciation of the matter. I submit that the article being discussed shows a defective understanding of the reviewer's art and function; further, its approach is painfully negative; finally its connexion with humour is that of cause, not effect.

CHARLES DAVIS

ENGLISH LITANIES OF THE EARLY EIGHTEENTH CENTURY

IN his work *Kyrie Eleison*, the largest collection of litanies ever published, Father B. F. Musser stressed the eminent contribution made by England, during the Middle Ages and even more so after the Reformation, in this important field of Catholic devotion.¹ A further contribution to these studies can be made from an unexpected source.

Among the various eighteenth-century Irish manuscripts in the British Museum which contain devotional matter, Egerton 197 is distinguished by the fact that for most items the Irish and English texts are given side by side, namely thirty Breviary hymns, the Athanasian Creed and several litanies. By way of contrast, Egerton 193, which like Egerton 197 drew on Egerton 198, printed the Irish text of the Jesus Psalter without the English text, although this was a distinctively English devotion. Egerton 197 was written between 1737 and 1740 by John Heyden, a Dublin scribe, an associate of Tadhg and Sean O Neachtain; his source was probably a manuscript of Tadhg and the Irish translations of the Breviary hymns are ascribed to Sean O Neachtain. Egerton 198, also consisting of devotional texts, was written in 1717 by Tadhg O Neachtain; this manuscript contains two of the Irish litanies for which Egerton 197 has also the English text. On the other hand, Egerton 198 has a few English lines not found elsewhere.²

The litanies form the last section of Egerton 197. The first two litanies are those of Jesus and of the Blessed Virgin "as approved by Sixtus V", the English text (as established by Flower) "with slight variations as found in the *Primer* of 1706". The third litany is "of the most blessed Father St Francis". Flower traced no print of this litany. Father Musser has only the "Litany of all the Saints of the Franciscan Order", which was published as late as 1887.

¹ B. F. Musser, *200 Litanies with historico-liturgical introduction and notes* (Westminster (Maryland), 1945), xvii ff.

² *Catalogue of Irish manuscripts in the British Museum*, ii (by R. Flower, London, 1926), 41 ff. and 576 ff.—Egerton 193 (ibid. 583) also contains a litany of St Anne (in Irish only).

After the invocations of the Blessed Trinity, the Litany of St Francis invokes Mary under the title of the Immaculate Conception and as "advocate of St Francis's Order". Then follow the invocations of

Holy Francis Seraphical

most wise Father
 Institutor of the order of the Fryars Minor
 Patriarch of the Poor
 despising the world
 example of Penance
 overcoming the vice of the world
 Imitator of Our Saviour
 bearing the stigmata of Christ
 adorned with the character of Jesus
 Rule of Chastity
 Form of Humility
 Flourishing with Grace
 the way of those who go astray
 Medicine of the Weak
 Pillar of the Church
 Defender of the Faith
 Champion of Christ
 Fortress of the Militant Church
 Shield inexpugnable
 Subduer of the Hereticks
 Converter of Pagans
 Curing of the Lamé
 Raising of the Dead
 Advocate of our City.

After the usual invocations of the Lamb of God, the versicle: "Visit thy poor offspring, O blessed Father Francis" with the responsory: "And raise it up from sleep of death" and the Collect for the feast of St Francis conclude this blessing.

This blessing is followed by "A prayer every time you put on the Cord of Holy Francis" (which is not found in the *Collectio Benedictionum* published about 1700 by Bernard Sannig, O.F.M.): "O Lord, my God, break all the bonds of my sins and bring to nothing the chains of my iniquities, so that I may

wear this penitential Cord, for the forgiveness of all my sins and to the holy controlment of your Divine Righteousness through the merits of the Bonds and passion of my Saviour Jesus Christ and of Holy S. [sic] Francis. Amen."

The fourth litany in Egerton 197 is in honour of St Francis Xavier, "composed by the most illustrious Francis Gasparde de Villarouel [O.S.A., 1637-1651], Lord bishop of S. James's in the Kingdom of Chil [sic], in Honour of this Saint, by whose Assistance, after having been buried in the ruins of an earthquake he was miraculously delivered, . . . approved and published by order of several Prelates in the Low Countries and Lower Germany". Father Musser was not aware of this tradition when he stated that a very similar litany, published in his collection, was "written before 1851 when it was included in Sadleir's *Golden Manual*".

In Egerton 197 St Francis Xavier is invoked as

Apostle of the Indies [M(usser): Apostle of the Indies and Japan]

Evangelizing Peace

Evangelizing all Good

Carrying the name of Jesus before Gentiles [M: Vessel of election to carry the name of Jesus Christ to the kings of the earth]

Father of Divine Grace

Ornament of the Oriental Church [M: Light and Glory of the East]

Defender of the Faith

Preacher of the Evangelical Truth

Destroyer of Idols

Chosen Instrument of the Eternal Father for the Propagation of Divine Glory

Faithful Follower and Companion of Jesus Christ [M: Most faithful follower of Jesus Christ]

Trumpet of the Holy Ghost [M: Resounding trumpet . . .]

Pillar of the Church of God

Light of Infidels

Master of the Faithful

Mirroure of true Piety

Guide in the way of Perfection and Vertue

Light of the Blind [M: Sight . . .]

Curer of the lame [M: Strength . . .]

Helper of those who suffer shipwreck [M: Powerful defender
 against shipwreck]
 Health of the Sick
 Protector in time of Plague, Famine and War from whom the
 devils fly [M: Protector in time of war, famine and plague]
 Life of the Dead whose Power the Sea and Tempest obey and
 whose Commands the sea and the Elements reverence
 Wonderful worker of miracles [so also M]
 Refuge of the Miserable [so also M]
 Comfort of the Afflicted
 Splendour of the Lost
 Tabernacle of Incorruption
 Treasury of Divine Love
 Glory of the Sons of Jesus
 Most pure, chaste, obedient, humble, meek
 Most desirous of the Cross and Labours of Christ
 Most vigilant in the safety of your neighbours
 Most zealous of God's Glory and the good of souls
 Angel in life and manners
 Patriarch in affection and care of God's People
 Prophet in Gift and Spirit
 Apostle in Dignity and Merit
 Doctor of the Gentiles in all sort of Company
 Martyr in desiring to dye for Christ
 Confessor in Vertue and professor of Life
 Virgin in Body and Mind.
 In whom we reverence through Divine Goodness the Merits of
 all Saints.

This blessing concludes with the Collect of the feast of St Francis
 Xavier; Sadleir had a different translation. It is obvious that
 this litany has gained by its subsequent shortening.

The fifth and last litany in Egerton 197 bears the title "The
 Alphabetical Litany of St Joseph". Father Musser has a similar
 litany under the title "Invocations to poor St Joseph". "This
 simple little litany was approved for private devotion in Eng-
 land before 1831 and included in *Garden of the Soul* (1845)." Father Musser was unaware of the origin of these invocations
 from an alphabetical litany. The litany in *Garden of the Soul*
 consisted of the invocations starting with the letters C, G, F, S,
 N, M, P, E, I, A with the invocation "Example of humility and

obedience" after N and "Model of every virtue" after A. The litany of St Joseph in Egerton 197 reads:

Advocate of the Humble
 Blessed among Men
 Confirmed in Grace
 Defender of the Meek
 Exiled with Christ into Egypt
 Favourite of the King of Heaven
 Guardian of the word Incarnate
 Honoured amongst Men
 Idea of Humility and Obedience
 Kind Intercessor of the Afflicted
 Lilly (sic) of Chastity and Temperance
 Mirror of Silence and Resignation
 Nursing Father of the Son of God
 Obsequious Servant of the Son of the Blessed Virgin
 Patron of the Industrious and Innocent
 Quintessence of all Vertue
 Ruler of the Family of Jesus
 Spouse of the ever Blessed Virgin
 Theatre of all glorious Privileges
 Union of all Christian Perfections.

After the Collect for the feast of St Joseph, the Saint is invoked as "honour of the Patriarchs, Steward of the Holy Church, who did conserve the Bread of life and the wheat of the Elect", and the invocation is added:

Holy Joseph, Most Blessed of all blessed souls after Jesus and Mary, pray for us now and in the hour of our death.

These invocations are not found in M.

The arrangement of this litany in *Garden of the Soul* not only omitted the somewhat forced invocations beginning with Q and T, but completely abandoned the alphabetical plan. It was probably due to this plan that this litany stands apart from the preceding litanies, many of the invocations of which were derived from the litanies of Jesus and of the Blessed Virgin. It is remarkable that none of the invocations of our alphabetical

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litanies has gone into the Litany of St Joseph which was indulgenced in 1909.

The Irish versions of the litanies of St Francis and St Francis Xavier in Egerton 197 are also found in Egerton 198. In Egerton 197 blank spaces are left beside the English text of the alphabetical litany of St Joseph for which no Irish translation seems to exist. This point confirms that Egerton 197 was dependent upon Egerton 198. It would have been an amazing tour de force if the English litany of St Joseph had been rendered in its alphabetical arrangement in Irish. While the litany of St Francis Xavier is expressly described as a translation and that of St Francis probably was also translated, the alphabetical litany of St Joseph is an original English production.

Egerton 197, in conjunction with Egerton 198, shows us that, even where Latin originals were available, Irish translations of devotional texts were often made from the English. A curious illustration of this fact is found in one of the two short English texts proper to Egerton 198, namely what Flower describes as the "dignation" of 25 March, in reality a summary of the tradition of commemorating on this date the principal events of the Redemption.

An early summary of this tradition was found in the *Martyrology of Tallaght*.¹ In Egerton 198 we have five Latin hexameters on this subject. Then follows the English version:

This is (of March) the five and twentieth day
where our god finished the heaven, earth and sea
and all therein: when the first Adam died
and when the second Jesus crucified,
when Abel's blood was by his brother shed
and Isaac was redy [*sic*] to be offered,
the passover proclaimed to begin,
when holy David was anointed king.

Lastly we have a free Irish version of this tradition.

The other English text in Egerton 198 consists of the two lines:

¹ See my article "Liturgical year and financial year" in *Irish Eccl. Rec.*, V, 70 (1948), 332-46.

Of god alone was Adam made and Jesus Christ of a pure maide
Of man and woman humane kind, of Adam's rib was Eve we
find.

This text no doubt was also meant to be translated into Irish. It is followed, however, by a poem on the world, the flesh and the devil, expressly attributed to Sean O Neachtain.

Thus, apart from contributing to the history of litanies in post-Reformation England, the two Egerton manuscripts throw some light on the relationship between Catholic England and Ireland in the devotional field during the Penal Times.

JOHN HENNIG

QUESTIONS AND ANSWERS

DIOCESAN SCHOOL FUND—PAROCHIAL TITLE TO PROPERTY

In a diocese where all parishes contribute *pro rata* to a central school fund, out of which all new parochial schools will in future be provided, to what ecclesiastical moral person, the diocese or the parish, will such schools belong canonically, in the sense of canon 1499, §2? And if it be judged that the parishes legitimately acquire these properties by virtue of their "quotas", what is the position when one school is provided to serve two or more parishes, as is often the case, particularly with Secondary Modern Schools? (A. O.)

REPLY

Canon 1379, §1: "Si scholae catholicae ad normam can. 1373 sive elementariae sive mediae desint, curandum, praesertim a locorum Ordinariis, ut condantur."

Canon 1499, §2: "Dominium bonorum, sub suprema auctoritate Sedis Apostolicae, ad eam pertinet moralem personam, quae eadem bona legitime acquisiverit."

The brief answer to both parts of the question is that any school provided under the above scheme will belong canonically to the moral person, whether diocese or parish, which has actually paid the purchase price, and, if several such persons should concur, it will belong to them jointly, in proportion to the amount paid by each. This is true even if the purchase price, or part of it, be paid with the help of borrowed money, because although a loan of money (*mutuum*) may have to be redeemed by the return of a similar sum, the actual money borrowed is the borrower's own, and anything which he buys with it is likewise his. To determine, however, who does in fact pay the purchase price in the present case, we must first discover what is the real nature of the parochial contributions to the central fund.

They are certainly not outright gifts, because, without the special leave of the Holy See (canon 1532), no parish can alienate to the diocese, either in a single disbursement or by instalments, the amount of money such as will certainly be required nowadays to build even the most modest of schools. Nor can they be regarded as a tax in the proper sense of the word, i.e. an exaction whereby the diocese acquires ownership of the parochial money contributed, without a corresponding obligation of making an equivalent return; because a regular and relatively heavy exaction of this kind would exceed the limits which the common law (canons 1505-6) has set to the local Ordinary's power of taxation. It allows him to impose on all beneficiaries an extraordinary (not therefore regularly recurring) and moderate exaction for a special diocesan need, and to make individual parishes or churches pay tribute to the diocese in the act of founding or consecrating them; but with these two exceptions, neither of which is applicable to our case, the only annual or regular taxes which he can exact are the *Cathedraticum* and the seminary tax. He could indeed require every parish priest to take a collection from his parishioners for a central fund of this kind, and even to repeat the collection until a certain sum had been attained, because no alienation or tax is involved in forwarding money which has never belonged to the parish as such; but the contributions envisaged in the question are evidently not of this kind, for they consist of money

which has first been acquired by the moral person of the parish. Since, therefore, the parochial contributions to the central fund cannot be regarded either as donations or taxes (unless in a particular case the requisite leave of the Holy See has been obtained), and they are not collections, we must assume that they are a form of loan or deposit.

It would be useful to our present purpose to know the precise manner in which the fund established by means of these loans is to be employed, and the nature of the contract. In theory, it could be a straightforward system of borrowing by which, subject to the obligation of paying a fair interest until the principal were refunded to the contributors, the diocese obtained free disposal of the money contributed, and itself paid the bill for every new school constructed. In that case, needless to say, the diocese would be the real owner of every such school. In practice, however, it is unlikely that any diocese would desire to acquire the ownership of all new schools at the cost of such a colossal debt, which it could scarcely hope to redeem except by selling the schools to the creditor parishes. We must therefore assume that the parochial contributions are a form of investment whereby, in compensation for the interest (or higher rate of interest) which might otherwise have been obtained, every contributing parish receives a guarantee that, if it shall be called upon to meet the cost of a new school before its contributions have reached the required amount, it will recover the sum it has contributed *plus* a loan sufficient to cover the remainder. If this be so, since the bill for the new schools will be paid by the parishes concerned out of their own money, whether ready or borrowed, it is they who will be the real and canonical owners, even though, as hitherto, all such property may continue to be vested, for civil purposes, in the ecclesiastical trustees of the diocese.

It is perhaps relevant to add that the investment, in this manner, of parochial funds not required to meet current parochial expenses and obligations is not only justified by the special circumstances in which the school problem has placed the generality of parishes, but can legitimately be prescribed by the local Ordinary in the measure necessary to the fulfilment of his duty, under canon 1379, §1, to provide for the erection of

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schools. The parish priest is indeed the immediate administrator of parochial property and resources (canons 1182, 1476), but it is the right and duty of the local Ordinary, as supreme invigilator of all such property and resources in his diocese (canon 1519), to regulate the general business of administration by opportune instructions issued within the limits of the common law,¹ and the common law specifically assigns to him the final word in regard to the investment of surplus parochial funds (canon 1523, 4°). Admittedly, it is normally a question of obtaining from him *consent* to a proposed form of investment, rather than a restrictive direction, but when and to the extent in which the common good requires it, he is justified in limiting his consent to a particular form of investment.

BANNS OF MARRIAGE OF RECENT CONVERT

Is there any ground for the view that banns need not be published for the marriage of a Catholic with a recent convert? If so, how recent must the conversion be? (T.)

REPLY

Canon 1022: "Publice a parrocho denuntiatur inter quosnam matrimonium sit contrahendum."

Canon 1026: "Publicationes ne fiant pro matrimoniis quae contrahuntur cum dispensatione ab impedimento disparitatis cultus aut mixtae religionis, nisi loci Ordinarius pro sua prudentia, remoto scandalo, eas permittere opportunum duxerit, dummodo apostolica dispensatio praecesserit et mentio omitatur religionis partis non catholicae."

If the view mentioned in the question be taken as expressing a normal rule or practice, there is, as far as we have been able to discover, no ground whatever for it. A marriage between a Catholic and a convert whose reception into the Church has preceded, by however short an interval, the wedding ceremony, is a Catholic marriage and therefore subject, *per se*, to the

¹ Cf. THE CLERGY REVIEW, January 1948, pp. 1 ff.

general rule of canon 1022. To treat it as equivalently a mixed marriage, and therefore an exception to the general rule, involves either a restrictive interpretation of canon 1022, or an extensive interpretation of canon 1026, and neither form of interpretation is permissible to those who are subject to the law, unless and until it is sustained by a legitimately prescribed contrary custom. Not only do we appear to have no such custom in this country, but our practice seems to tend, if anything, in the opposite direction. The synodal statutes of one diocese specifically require that the banns be published, "if one (of the parties) is a catechumen who will be a Catholic before marriage".¹ Those of another allow the banns of a catechumen to be published even when his reception into the Church is not expected to precede the marriage, provided that the dispensation from the impediment has been obtained and no mention is made of his religion.² And elsewhere, we understand, the local Ordinary has indicated that, subject to these same conditions, he wants the banns of mixed marriages in general to be published in the parish of the Catholic party.

Per se, therefore, if the non-Catholic has been received, or it is foreseen that he will be received into the Church before the marriage, the banns must either be called, or, should they be likely to cause *admiratio*, a dispensation must be sought. It may, however, happen that he is unexpectedly received into the Church, when it is too late to call the banns without postponing the wedding. In that case, though it might be more proper to seek a dispensation, the inconvenience of such a postponement is probably sufficient in itself to excuse from the observance of the law.³ The view mentioned in the question would seem to be an unwarranted generalization derived from a practical and particular solution of this kind.

BAPTISMAL CERTIFICATES OF ADOPTED CHILDREN

If an adopted child is presented for Baptism, under what name and parentage must or may it be entered in the baptismal

¹ Northampton, 1947, n. 93.

² Lancaster, 1945, n. 97.

³ Cf. Bouscaren-Ellis, *Canon Law*, 2nd edition, p. 471.

register? If it is adopted after Baptism, may the parish priest accede to a request from the adopters that its baptismal record be modified to agree with its civil registration? If not, is it at least lawful to conceal its real parentage or, in many cases, its illegitimacy, when an extract is required as a certificate of Baptism? (M.)

REPLY

Canon 777, §1: "Parochi debent nomina baptizatorum, mentione facta de ministro, parentibus ac patrinis, de loco ac die collati baptismi, in baptismali libro sedulo et sine ulla mora referre."

§2: "Ubi vero de illegitimis filiis agatur, matris nomen est inserendum, si publice eius maternitas constet, vel ipsa sponte sua scripto vel coram duobus testibus id petat; item nomen patris, dummodo ipse sponte sua parochus vel scripto vel coram duobus testibus id requirat, vel ex publico authentico documento sit notus; in ceteris casibus inscribatur natus tanquam filius patris ignoti vel ignotorum parentum."¹

Code Commission, 14 July 1922: "D. An verbum *illegitimi* canonis 777, §2, omnes omnino comprehendat illegitime natos, etiam adulteros, sacrilegos ceterosque spurios, ita ut liceat parentum ipsorum cognomina exscribere in adnotatione collati baptismi. R. Nomina parentum ita inserenda esse ut omnis infamiae vitetur occasio: in casibus vero peculiaribus recurrendum esse ad S.C. Concilii" (*A.A.S.*, 1922, XIV, p. 528).

i. The common law of the Church makes no special provision for the baptismal registration of adopted children, whether the Baptism takes place before or after adoption. Judging from the force and relative frequency with which the understandable claims of adoptive parents are advanced in ecclesiastical periodicals, here and abroad, one may well conclude that some sort of special provision, on a universal or national scale, is desirable, but, until it is forthcoming, parish priests must apply the law as it is. As the late Canon Mahoney more than once

¹ Cf. *Rituale Romanum*, tit. XII, cap. II; *Ordo Administrandi Sacramenta*, tit. XIII, cap. II.

observed in these columns,¹ the parish priest, in fulfilling his function as registrar, is not a judge with discretionary powers, but a simple notary, and it is the duty of a notary to make a plain and accurate record of all legally required details. When therefore an adopted child is presented for Baptism, the parish priest must make a truthful and complete record in the baptismal register, in accordance with canon 777, the *Rituale Romanum* and the *Ordo Administrandi Sacramenta*, nor may he subsequently withdraw the record or cancel any part of it, without authorization from the local Ordinary.

The law requires, among other things, that the name of the baptized person and the names of his parents be recorded. Now, a person's name is not determined by any law of nature, but by positive law or recognized convention, and though convention will normally assign to him the surname of his parents, there is nothing inevitable or unalterable about it. An adopted child should therefore be inscribed in the baptismal register under the surname of his adoptive parents, because that is actually his true name, the one by which alone he will be known. But parentage, on the contrary, is a fact of nature which no law or convention can alter, and therefore it would be a falsification of the record to inscribe any but the names of the true parents according to nature. If the names of the true parents are not known and cannot be discovered, e.g. because the civil authority which has arranged the adoption has agreed to keep them secret, or if the child is illegitimate and the conditions required by canon 777 for the registration of its parentage are not fulfilled, it must be inscribed as "*filius patris ignoti (vel ignotorum parentum)*", but in no case may the names of the adopters be inserted in the record as though they were the real parents. On the other hand, to avoid confusion, a marginal note should be added recording the fact of adoption and the name and address of the adoptive parents; and if, though the names of the real parents are unknown, the legitimacy of the child is vouched for, a further marginal note to this effect should be added.

ii. It follows equally that, if a child is adopted subsequently

¹ THE CLERGY REVIEW, December 1942, p. 557; December 1947, p. 414.

to its baptism, the parish priest who has custody of the baptismal record may not alter it in respect of the child's parentage, but may and should enter its new name. This may be done either by inserting the new name next to the old, with a marginal explanation, or by writing a new record, identical with the former except for the new name, and inserting in each record a reference to the other. If, for good and sufficient reasons, the adoptive parents are anxious that the contents of the original record shall not become known, it can be withdrawn by leave of the local Ordinary and transferred to the curial archives. In that case, a note should be made in the register explaining the whereabouts of the original record, and that a complete copy will not be issued except for special reasons approved by the Ordinary.

iii. Whenever an extract from the register is required as a certificate of Baptism, it must normally be a complete copy of the original "de verbo ad verbum".¹ For special reasons, however, such as are likely to exist in the case under discussion, an incomplete extract can be issued, provided it does not purport to be complete, and is accurate in what it certifies. Indeed, in the case of an illegitimate child, if the illegitimacy is irrelevant to the purpose for which the extract is required, e.g. admission to first Confession, etc., mention of the parentage, real or adoptive, not only may, but should be omitted, "ut omnis infamiae vitetur occasio"; and even if the parentage or illegitimacy may have relevance, e.g. in the preliminary enquiry before marriage, or admission to the seminary or religious state, it should only be communicated in confidence to those who have a canonical right to know the full facts. The same procedure may, we think, be observed in an extract referring to a legitimate adopted child whose real parentage it is found desirable to conceal; but, in this case, since the excuse of avoiding defamation cannot normally be invoked, the leave of the local Ordinary should be obtained. And, in either case, whenever an incomplete extract is issued, it should carry a footnote excluding its use for any other canonical purpose than the one for which it was issued.

¹ *Ordo Administrandi Sacramenta*, tit. XIII, cap. II, 1915 edition, p. 285.

BINATED MASS IN FULFILMENT OF A PROMISE

Father X was given £1 and was asked to say one Mass. He accepted the stipend, but said that he would say four Masses. Is he bound in justice to say the four Masses, or could he say three of them as his second intention on days on which he binates? (T. T.)

REPLY

Canon 824, §2: "Quoties autem pluries in die celebrat, si unam Missam ex titulo iustitiae applicet, sacerdos, praeterquam in die Nativitatis Domini, pro alia eleemosynam recipere nequit, excepta aliqua retributione ex titulo extrinseco."

The answer to both parts of the question, which are not necessarily disjunctive, depends on what Father X meant when he said that he would say four Masses. It is possible, though unlikely, that he meant to alter the terms of the proposed contract. The donor had spontaneously offered for one Mass a sum of money which, according to the approved rate in this country, would have sufficed for four. Father X, instead of accepting it as binding him to one Mass, may have been offering to regard it as four stipends binding him to four Masses. If this were so and the donor agreed to the revised form of contract, Father X is not only bound in justice to say four Masses, but cannot fulfil any one of them by a binated Mass, on a day on which his other Mass is applied *ex titulo iustitiae*.

It is however far more likely that he accepted the £1 in accordance with the original proposal of the donor, as a single stipend binding him in justice to a single Mass, and that his remark about saying four Masses was either a mere declaration of his determination to do more than he was contractually bound to do, or, at most, a promise whereby he gratuitously bound himself, in fidelity or justice, to say a further three Masses. If it was a mere declaration of his generous determination, he incurred no extra obligation to the donor, and may

certainly fulfil his resolution by means of binated Masses. So too, if it was a promise, but binding merely in fidelity, there is general agreement that he may satisfy in this manner the obligation thereby gratuitously assumed, because in order to be subject to the prohibition of canon 824, §2, as commonly interpreted, both Masses must at least be due *ex titulo iustitiae*.¹

But even if his words denoted a promise binding in justice (and, in case of doubt, it must be presumed to bind only in fidelity), it is probably lawful for him to fulfil it by binated Masses, because he receives no material return for them, and the real object of the law is not to limit the number of obligations of justice satisfied on the one day, but to control the danger of greed, by forbidding more than one Mass to be said in return for a consideration of temporal value. This is clear from a reply of the Holy See to the question: "An sacerdos qui ex statutis sodalitatibus, cui nomen dedit, tenetur Missam celebrare pro sodali defuncto, possit ad satisfaciendum huic oneri secundam Missam in die binationis applicare in casu?" Although this particular obligation was expressly declared, in the petition, to be binding in justice, the Sacred Congregation of the Council nevertheless returned an affirmative answer. They had done so in a previous case; "et merito quidem," observed the *consultor*, "nam ratio ob quam prohibitum fuit stipendia aut directe aut indirecte suscipere in secundae Missae applicatione, fuit ut quodcunque quaestus aut avaritiae periculum amoveretur, et ne populo scandalo aliquo afficeretur." There was, he added, no such danger in the case proposed, because "confratres nullam neque directam neque indirectam materiale utilitatem seu temporale lucrum ex suo opere percipere videntur, sed unice ad spiritualia tam in vita quam post mortem emolumenta contendere".² In the case put by our questioner, if, as we have assumed, the obligation *ex stipendio* was completely fulfilled by the first Mass, it is equally true of Father X that he received

¹ Cappello, *De Sacramentis*, I, n. 735; Regatillo, *Ius Sacramentarium*, n. 256. Coronata, *De Sacramentis*, I, n. 261.

² S.C.C., *Vivarien.*, 5 March 1887; *Acta Sanctae Sedis*, XX, pp. 35 ff. It may be observed that the *consultor's* reason does not apply to the Mass obligations incurred by members of associations for the aid of sick and infirm clergy, because, at least indirectly, they receive a material benefit in return. If, therefore, as commonly happens, they are allowed to fulfil these obligations by binated Masses, it can only be in virtue of an indult of dispensation obtained by their association.

"no material advantage or temporal gain" for the other three Masses. His case is therefore substantially the same as that put to the Holy See, and since canon 824, §2, merely reproduces the old law, we are justified by canon 6, 2° in reaching the same conclusion.

L. L. McR.

ILLUMINATING THE ALTAR CANOPY

S.R.C. in reply to a query as to "whether the interior part of the ciborium may be illuminated by electric lamps that the sacred pyx may be better seen" during Exposition, gave a negative answer.¹ What does "ciborium" mean here? Is it forbidden at Exposition to illuminate the interior of the altar canopy? (M. M.)

REPLY

The primary meaning of *ciborium* in liturgical language is the more elaborate form of canopy over a high altar, the one that is constructed on columns, as in the great basilicas of Rome and in Westminster Cathedral. The English equivalent of this is "cibory" or "civory". The use of the word for the vessel that contains the Sacred Particles for Holy Communion is a derived meaning (usually the rubrics use *pyxis* for this). Doubt 4275 of *S.R.C.* speaks of "private or public" exposition. In the former the vessel containing the Sacred Host must remain within the tabernacle, while for public exposition this vessel will be a monstrance, and will be placed, normally, in a throne for an exposition of any length (for a brief exposition it will be left on the table of the altar, if—as the rubrics require—the altar is surmounted by some form of canopy). The meaning, then, of the reply of *S.R.C.* is that the interior of the tabernacle must not be illuminated for private exposition (a practice happily unknown in these islands), nor the throne lighted up from within for public exposition. The reply does not forbid the illumination of the civory, which is quite traditional.

¹ *S.R.C.*, 4275.

SILVER WEDDING BLESSING

Must the special votive Mass recently sanctioned for a silver or golden wedding be celebrated on the exact anniversary? May the Ordinary permit this votive Mass within Lent or Advent? Do the parties come to the foot of the altar steps for the blessing or remain at the altar rails? (O'B.)

REPLY

In the appendix of the new typical edition of the Roman Ritual (1952) appears a new form of blessing for persons celebrating the twenty-fifth or fiftieth anniversary of their wedding. In the subsequent edition of 1953, the blessing was moved to the body of the Ritual, where it appears as chapter VII of Title VIII. The priest, vested for Mass, is to give a short address, then celebrate Mass and after it (having removed the maniple, and omitting the Leonine prayers) give the blessing. It consists of an antiphon, psalms 127 and 116, versicles, two prayers, the *Te Deum* with its versicles and prayer, the prayer of the Holy Spirit, and the prayer, *Deus qui neminem in te sperantem* (which is the postcommunion of the votive Mass of Thanksgiving). Finally, the form of blessing (*Benedictio Dei*) and a dismissal.

The Mass may be the votive Mass of the Blessed Trinity (which was formerly used as the Nuptial Mass) or of our Lady—not the Nuptial Mass itself—and this Mass has the same liturgical privileges as the Nuptial Mass. This means that it is a Mass of simple rite only (and so will never have the Creed), the *Gloria in excelsis* is omitted (unless the Mass chosen be that of B.V.M., and it is celebrated on a Saturday), there will be three prayers (except when they are excluded by the normal rules), occurring commemorations will be made, and any *oratio impetrata* said. The votive Mass is excluded on the same days as the Nuptial Mass.¹ To the prayers of the votive Mass, under one conclusion, are added the Collect, Secret, and Postcommunion of thanksgiving.²

¹ Cf. O'Connell, *Celebration of Mass*, I, p. 91.

² Found in the Missal immediately after the votive Masses.

The rubrics of this new blessing do not say that the blessing is confined to the exact date of the anniversary, and we must wait for further information from Rome about that point. From analogy with the Nuptial Mass, it would seem that the Mass of the day is to be celebrated on a day on which the votive Mass is not permitted, and that the prayers of thanksgiving may be added in this Mass.

As the Nuptial Mass is allowed even within the *tempus clausum*, if and when the Ordinary permits the Nuptial Blessing to be given, it would seem that the votive Mass for the wedding anniversary is not excluded during Advent and Lent (except, of course, on those days on which the Nuptial Mass is forbidden).

The parties receiving the blessing should kneel at or near the altar rail, and should not enter the sanctuary. Lay persons are excluded from the sanctuary during a function, except when the rubrics expressly allow them to enter it.

J. B. O'C.

ROMAN DOCUMENT
EXTENSION OF RESTORED PASCHAL VIGIL
SACRA CONGREGATIO RITUUM
DECRETUM

DE INSTAURATAE VIGILIAE PASCHALIS FACULTATIVA CELEBRATIONE
ULTERIUS PROROGANDA (*A.A.S.*, 1955, XLVII, p. 48).

Instauratae Vigiliae Paschalis celebratio, de locorum Ordinariorum iudicio facultative exsequenda, iam per decretum diei 12 Ianuarii anni 1952 per triennium concessa, attentis peculiaribus rerum adiunctis, de mandato Sanctissimi D. N. Pii Papae XII ulterius ad alium annum prorogatur.

Contrariis quibuslibet non obstantibus.

Die 15 Ianuarii 1955.

C. Card. CICOGNANI, *Praefectus*

† A. Carinci, Archiep. Seleucien., *Secretarius*

BOOK REVIEWS

Missel Quotidien des Fidèles. By Rev. J. Feder, S.J. Pp. xl + 1813.
(Marne, Tours.)

Missel Quotidien, Vespéral et Rituel. By Dom Gérard, O.S.B. Pp. 2012
+ 165. (Brepols, Turnhout.)

Missel Quotidien Vespéral. By the Monks of the Abbey of Mont César
with the collaboration of Abbot Bernard Capelle. Pp. xxxii +
2179. (Editions de Mont César, Louvain.) Prices not given.

ONE of the chief aims of the "liturgical movement" is to make the Liturgy a living reality in the lives of the people, to promote the active participation to the fullest possible degree of the congregation in the public worship of the Church.

One of the ways of doing this is to encourage the people to use a Missal, so that they may follow fully and intelligently the prayers and actions of the sacred rites. Many, however, do not understand Latin and so the necessity for editions of the Missal in which side by side with the Latin text—to keep the user in touch with the official language of the Sacred Liturgy—is given a vernacular version.

During the past half century edition after edition of the Missal has been published in all the leading countries of the world, prepared for the use of lay folk. Happily, these editions show an ever-increasing improvement in their production, as the great Catholic publishers vie with one another in publishing a Missal that will be more complete, better arranged, more perfectly printed and bound than any previous one. Only within recent years, however, has sufficient attention been paid to by far the most important feature of a missal for the laity, the quality of the translation from the Latin, its accuracy, its intelligibility, its literary character. For much too long the editor of a missal has been handicapped by the imperfect versions of the Scriptural parts that he was obliged (or thought he was obliged) to use; and there have been too many translators whose idea of the translation of a liturgical text has been the translation of words, translators who could not even see the many problems involved in the difficult task of creating a really good version in the vernacular of such a text, or if they could, were unable to solve them. The age of faulty translations of the Missal seems to be coming to an end. There are now available many excellent versions of the Bible, and some of the leading liturgists and literary scholars are joining

forces to produce good vernacular versions of liturgical texts. An example of their valuable work is the French version of the Order and Canon of Mass, published in 1953, made by a group of scholars, headed by Dom Bernard Botte, O.S.B., and Dr Christine Mohrmann under the patronage of the Centre de Pastorale Liturgique of France.

Among the best modern missals in Latin and French are the three under review: (1) the Mame edition—a successor to the Cabrol missal—has been drawn up by a number of secular priests of the diocese of Lille and of Jesuit Fathers, with Father José Feder, S.J., as editor-in-chief; (2) the Brepols edition, edited by Dom Gérard of the Benedictine Abbey of Clervaux, Luxembourg; (3) the Mont César edition, prepared by the Benedictine monks of that Louvain Abbey, with the collaboration of the eminent liturgist Abbot Capelle.¹ All three missals are completely new editions, the introduction, translation, historical notes, etc., having been revised in the light of modern biblical, historical, liturgical and archeological knowledge.

Whether a missal for the laity should be a miniature liturgical library (thereby increasing its size and cost) or not is a matter of opinion. For those who like such a compendium they will find in F. and G. not only missal texts, but selections from the Breviary (chiefly for Vespers), from the Ritual and Pontifical, quite a large collection of extra-liturgical prayers, and a Kyriale. These additions to the missal are given in order to enable the people to unite themselves with the Church's prayer and to associate them with its sacramental life. C. provides less extraneous matter, which allows it to use larger print throughout.

All three editions have adopted the French version of the Order and Canon published by the Centre de Pastorale Liturgique,² and placed it for greater convenience, after the Proper of the Season. F. and G. give both the old and new forms of the new Easter Eve rite, C. the old one only. On the other hand, C. alone gives the new Latin version of the psalms for Vespers (along with the old one) and for those used in the prayers of thanksgiving after Mass. None of the editions give the *Missae pro Aliquibus Locis* of the Roman Missal, and G. and C. omit some of the less used votive Masses. C. alone gives the new Commons for several confessors and virgins, issued by decree

¹ For brevity's sake they are referred to throughout this review by the letters F. G. C.

² C., however, does not bring its version of the extra prefaces into line with the opening preface formula of that version.

of S.R.C. 22 May 1914 for use by indult.¹ F. omits the prayers for the consecration of an altar which are given in the Roman Missal immediately after the Mass for the Dedication of a Church, and completely ignores the French version of the different conclusions for prayers. None of the editions² gives the rubric—found in the Roman Missal—about the omission of *Alleluia* at the end of the Offertory, from Septuagesima to Easter, in the Common of several martyrs outside Eastertide (three Masses) and in the Mass for the Dedication of a Church.

By far the most important feature of a missal with a vernacular version is the quality of the translation. It is a pleasure to see that editors of modern missals are paying much more attention to this; translations are becoming much less imperfect than they were. It is not for a foreigner to appraise the literary merit of the French versions of these three missals, but he can appreciate the vast improvement in the accuracy and intelligibility of the translation of both the passages from Sacred Scripture and the prayers. A missal has some five hundred and fifty prayers, and while the vast majority present no special difficulty, there are some whose meaning is obscure, and the translation of which is no easy task. It is the version given for these that tests the care and skill of the translator. In this respect F. is the most satisfactory. Not only have the translators tried to give a real meaning to these difficult prayers, but they have even given special attention to the rhythm and sonority of their versions to make them suitable for public reading. G.'s versions are good also, and, perhaps, follow a little more closely the Latin text. The translation in C. is less satisfactory—it appears to show no improvement on the versions of an earlier edition and is certainly capable of much improvement.

The production of all three missals is excellent—the copy of F. sent for review is a delight to handle—each page well set out, well spaced, well printed. F. has excellent indices, the index of biblical pericopes used in the missal being particularly useful. C., the only one printed throughout in red and black, lies open easily when in use, and its pages do not cling together, sparing the temper of its reader.

The editors, translators and publishers of these excellent books have certainly earned the thanks of those who use a Latin-French missal.

¹ This is not noted in C.

² G. gives it once (p. 1700).

La Consécration des Vierges dans L'Eglise Romaine. Etude d'histoire de la Liturgie. By Rev. René Metz. Pp. 501. (Presses Universitaires de France.)

THE Roman Pontifical, part one, contains a long rite entitled *De Benedictione et Consecratione Virginum*. This blessing, imparted by a bishop within Mass, must not be confused with the religious profession of a nun or the ceremonial taking of a vow of virginity. It is a liturgical function conferring a sacramental by which the Church, in imitation of the rite of ordination, solemnly blesses and consecrates to God women who are over twenty-five years old, have already been solemnly professed for some time, and have papal enclosure in their convent. Only nuns of monastic orders and canonesses regular receive this blessing and consecration, and nowadays it is carried out only in some convents of the nuns of St Benedict, St Bruno (Carthusians) and St Norbert. For these religious the rite of the Roman Pontifical is followed, with some minor changes, which differ with each Order.

In his book Dr Metz—who is a member of the theological faculty and director of the Institute of Canon Law of the University of Strasbourg—gives a lengthy and most complete history of the evolution of the rite of the Pontifical, and only a specialist in this branch of liturgical study could do justice to this most learned and painstaking study, copiously documented.

Dr Metz confines his study to the history of this rite in the Roman Church from its beginnings in the third and fourth centuries, until it took final form in the first official edition of the Roman Pontifical issued by Pope Clement VIII in 1596. He gives an account of Christian virgins in Rome before the Constantinian peace with a description of their consecration according to the old Roman rite. The essential features of this—the veiling of the candidates preceded by the collect *Respice* and the long consecratory prayer, in preface form—which is still the kernel of the present long rite, are found in the early Roman sacramentaries (Leonine, Gelasian and Gregorian). Early English liturgical books, such as Egbert's Pontifical (ninth century or earlier) and the Durham Ritual (possibly eighth century) also contain a rite of consecration of virgins.

The history of the rite followed a course curiously similar to that pursued by the Roman rite of the Mass. From the ninth to the eleventh centuries, the rite was developed and enriched by new features, not in Italy but beyond the Alps. The particular form of the rite that survived there is especially due to the Pontifical compiled in the middle of the tenth century by a monk of St Alban's Abbey at Mayence. In it to the simple order of the original Roman

rite were added the ceremonial presentation of the virgin to the bishop by her relatives, the blessing of the religious habit and veil, the chanting of the Litanies of the Saints, the giving of a ring and crown, and other elements. Back to Rome at the end of the tenth century came the new rite and became a part of the official Roman liturgy. Then came a period when the Roman liturgists toned down somewhat the more florid Germanic rite, and produced one more in accord with the sobriety of the Roman rite in general. Once again, however, the rite came under transalpine influence during the period of the residence of the Papal court in Avignon, and the facile pen of Durand, Bishop of Mende, expanded the rite into the form known today, when he issued his famous edition of the Pontifical at the end of the thirteenth century. This was taken as the model for the Roman Pontifical issued by Piccolomini in 1485, and the rite of the consecration of virgins, with but a few trivial changes, passed thence into the first fully official edition of the Roman Pontifical of 1595 (promulgated in 1596). Since then the rite has remained unchanged.

Dr Metz traces all this long evolution in great detail and the story is full of interest. From it we gather that the two things that most influenced the shaping of the present rite of the blessing were the rites of marriage—the blessing being the spiritual espousals of the virgin with Christ—and those of ordination, the consecration of the virgin resembling the reception of Holy Orders.

The thorough character of Dr Metz's work is shown by two appendices, one of which (in some fifty pages) traces the history of the marriage rite, the other gives in full the present rite of the blessing and consecration of virgins indicating in minute detail the source of each formula, prayer and rubric. There is a most useful alphabetical table of *initia* throughout the book and a good index.

It is interesting to note that Pius XII in his Apostolic Constitution *Sponsa Christi* (1950) spoke of the rite of the consecration of virgins as "one of the most beautiful monuments of the old liturgy" and encouraged nuns to adopt it once more.

J. B. O'CONNELL

St Francis de Sales in his Letters. New and Revised Edition by the Sisters of the Visitation. Introduction by Rt. Rev. Abbot Butler, O.S.B. Pp. 223. (Sands. 9s. 6d.)

HERE is a very welcome new edition of selections from the letters of St Francis de Sales. He has always been considered a master of the spiritual life, and yet his works collected together into several volumes are rather weighty and awe-inspiring, especially in these modern

days of speed. This, after all, though it does not say much for us, is the age of anthologies and other people's selections! We miss in this the real education of going to the original, but what we can get from the work of someone else is better than nothing at all. When Cardinal Bourne wrote the foreword to the first edition he spoke of the teaching of St Francis as "invaluable". It would be a pity, then, if it were not easily available to the ordinary reader of today.

Why is he so valuable? Because he is a master at being both deeply spiritual, and at the same time almost breezy in his approach. He is profound but eminently practical as well. There is a delightful example of his approach in a letter to a noble lady on the subject of whether she should powder her hair. After replying in the affirmative, he goes on with a caution against vanity creeping in and ends by encouraging her with the thought: "even the respectable pheasants powder their plumage to keep off the lice". (Letter MCCCCI.)

In addition to the selection made and put under useful headings, there is a fine introduction by the late Abbot Butler, O.S.B. He deals with the general setting, the different ideas of the spiritual life, and gives a brief outline of the difficulty of dealing with terms like mysticism and contemplation where these are used for different purposes by different "schools".

This book is most satisfactory as an introduction to St Francis of Sales, and brings out very clearly the truth of the contention that you can get to know a person best from his or her letters. The pieces chosen are mostly of good length for meditation. And in a special way it would, I think, be useful for convents, and for priests who may have to find material for talks to nuns. The commonsense of St Francis, put down quite openly, must have done a great deal to open up and let in fresh air to the convents of his day. And, after all, it is the realism and modern approach which we need in convents just as much today, if we are going to hope for any continuance of vocations for nuns.

The Priesthood and Perfection. By R. Garrigou-Lagrange, O.P. Translated by Father E. Hayden, O.P. Pp. 231. (Dominican Publications, Dublin. 9s. 6d.)

ALL who know the work of Father Garrigou-Lagrange will realize immediately that this book is the product of great theological knowledge, coupled with careful thought and the wide experience of the author. Like all his work, it is set out in exact compartments within a defined scholastic pattern. There is therefore a clear, concise study in which various theories on the subjects he treats are brought up, discussed, weighed and either commended or rejected, with ad-

mirable logic. The method is one that he has used before, his approach always being what I would term the "category approach", with very definite steps, and reading rather in the atmosphere of a textbook to perfection than as a basis for meditation.

A long section sets out with excellent clarity the general obligation to perfection, and distinguishes this from both religious perfection and perfection in the episcopate. This is most important, and leaves no room for the muddled thinking which confuses so often the part of the monk and the part of the priest. It is interesting, too, to study the views upon the obligation which arises for the bishop from his position, which in the view of the author is a greater obligation to tend to perfection than that engendered by the religious vow.

He goes on to discuss the virtues of the priestly life, especially those central characteristics, mental prayer and the Eucharistic sacrifice. Certainly for clarity and conciseness this book cannot be bettered and should prove a useful little handbook in that subject which we as priests cannot afford to neglect—the way of perfection.

The Golden String. By Bede Griffiths, O.S.B. Pp. 168. (Harvill Press. 12s. 6d.)

THE considerable output of conversion stories is made interesting by the varying approaches of the different individuals concerned. Any priest who has done a certain amount of instruction of those seeking knowledge of the faith realizes the innumerable ways in which God can lead the soul. Therefore, in any conversion story there is almost certainly material of profit to others.

But with the one now under consideration, the combination of the author's personality as it shines through the pages and of the clearly traced intellectual and spiritual development makes a book of great drawing power. Here is a work which deserves wide reading especially among those who have a background of philosophy to bring them either to belief or disbelief.

As a boy, Dom Bede experienced God in nature, though he did not then understand that this had happened. Rather, he developed from this a nature worship which carried him on to his Oxford days, and to a fuller appreciation of the same feeling expressed so much in Wordsworth's poetry. This was the end of the golden string which, in Blake's words,

. . . will lead you in at heaven's gate,
Built in Jerusalem's wall.

Put in his own words it is "the grace which is given to every soul,

hidden under the circumstances of our daily life, and easily lost if we choose not to attend to it".

At Oxford, he came under the influence of C. S. Lewis, who suggested the reading, after his studies, of some philosophy. So he set out through William Law, Butler and Descartes to Spinoza; then he went on to Berkeley, did not give much time to Locke and Hume, but on absorbing Kant regained some balance by Lewis introducing him to Coleridge. From there he came forward, or should I say back, to St Augustine and Dante. But there was in him and his companions not merely a love of nature, but a positive revolt against all that the Industrial Revolution had meant to English life. This was a very practical attitude, which led them to experiment in living the common life in the Cotswolds. The story of this attempt is fascinating, and its simplicity and concentration on study, close to nature, led to the discovery of the Bible, and to prayer. There was much hardship, including a period when Dom Bede lived alone as a sort of hermit, giving all his time to prayer and reading, while fasting excessively. This led to deep religious experience, and eventually convinced him he must return temporarily to farm work, which in turn led him to Prinknash and so to the Catholic Church. Once within the Church he saw the realization of his ideals in the life of a monk, and soon joined the Prinknash community.

This is no common story, yet there are lessons and points in common for very many. The university setting and the deep reading into rationalist philosophy, which was gradually dismissed for the truth of God and his revelation, are clearly traced and should impress those who themselves have been filled with the learning and enthusiasm of the sixteenth to nineteenth-century philosophers. Dom Bede's great intellectual integrity, expressed in his direct and determined approach to basic problems, not only theoretically, but also as a way of life, should help others to clarify their position.

If there is any criticism, then it may come from the man of the world who says that, from the first moment of his experience, Dom Bede has fled from the reality of the world and found his escape in the Catholic Church and then in monastic life. That will be true to the man of the world, because he does not understand that facing monastic life is facing reality, and that monastic ideals lead to ultimate, not merely material, reality. Dom Bede's golden string remains a valid guide whether in the world or "out" of it. No one should be deluded into thinking otherwise.

The style is interesting. It begins by being almost adolescent and develops, as it were, with the development of the person, finding its culmination in the last two chapters which are very fine indeed.

Here the earlier tendency to be continually deeply impressed by various writings has grown to maturity. Spirituality and experience are synthesized into a truly Catholic wisdom which embraces all things and peoples in its understanding sympathy.

We must be grateful to Dom Bede for his work which gives such inspiring and moving witness to the working of God's grace. May that same grace, by means of this book, help "born Catholics" and those not yet in the one fold to come closer to the knowledge and love of God.

The Priest in the World. By Josef Sellmair. Translated by Brian Battershaw. Pp. 235. (Burns Oates. 18s.)

STARTING from a chapter which he calls "The strangeness of the priest in the world", Father Sellmair has given us a straight, hard-hitting and thought-provoking book upon the priesthood in the ordinary surroundings of the twentieth century. There is bound to be a problem of tension in the priest, a tension which is sometimes approached by the psychologist in an attempt to remove it. Yet this tension is natural, because the priest is claiming to be at the same time man and "alter Christus". He therefore stands apart from the world, is the enemy of the world, or so the world believes, just as it did of Christ. Hence he must face strangeness, hence he must expect loneliness, hence he must regard persecution as a corollary of his calling. But this does not entitle the priest either to yield to the blandishments of the world's ideas, nor can he become atrophied in his own human nature. The "priest for ever" remains a man. He has the same basic emotion and temptations as other men. He still needs comfort and ease and adulation, but must submit all these needs to the higher gift of grace received at ordination. Yet he must remain balanced. He must not despise the world, in putting it behind him; he must not let it encroach again after the initial break; he must not be domineering over those in the world; he must not be effeminate. He must be neither simply intellectual nor simply a pious cabbage.

Father Sellmair is outspoken. A great deal of what he says has been said before and will be said again, but he thunders home his ideas, sometimes in a Germanic, lengthy way, but generally so that they will stick. It is interesting to trace his favourite writers, especially interesting to us to find Newman so often quoted. But above all others he relies upon Johann Michael Sailer, who lived at the end of the eighteenth century in Bavaria and wrote many books on moral and pastoral theology. From the sample we get of his work in these excerpts it would be a benefit if we had his writing more available in England.

But Father Sellmair uses his own experience over many years, first as a soldier, and then as a priest and educator with wide reading and knowledge. His expositions upon friendship, the need for asceticism, learning and culture in the priest are all well worth our study and practical application. In fact, he has set out to build a picture of the priest today which can be made to live and not just to remain a theoretical skeleton. The priest is to be a leader in humanity, in spiritual matters, in worldly culture, in sympathy, in devotion to duty, above all in the love and service of God. He sets a high standard, but there is no doubt of the arguments he gives and their validity. If sometimes he is over-emphatic and long-winded, and perhaps approaches from a rather un-English point of view, nevertheless the book is inspiring and well worth reading by any priest or educated lay person who wants a better understanding.

Padre Pio. By Malachy Gerard Carroll. Pp. 80, paper cover. (Mercier Press. 3s. 6d.)

It cannot be pretended that it is an easy thing for anyone to write a book about the still living Padre Pio. It is necessary for the Holy Office to maintain an official scepticism about his whole story, as it would otherwise lead to an inevitable "canonization" by the people during his lifetime.

Such attempts as have been made so far have varied in success and in anecdote. Some, naturally, have been of the highly florid type of Italian production, running to many miracles and odd stories about Padre Pio's powers. Others have been severely condemnatory and almost prejudiced against this good man.

Because there is so much information that has been collected and circulated about the happenings at San Giovanni Rotondo, it is difficult to draw an accurate line between true and false, between the supernatural and pious imaginations. Thus, several of the articles and books published have had stories of a miraculous kind which cannot hope to do good even among the semi-literate, and are, in fact, far from exact. The large work done by Father Carty and published in America was extremely inaccurate in its early editions and still leaves much to be desired in its general tone and presentation.

The present book suffers from having to pick from, and to a large extent rely upon, these other sources. But it can be said that it is a sober account, written objectively, and without lurid details. The author puts the facts as he can gather them, without too much desire to interpret them.

I think he is in a little confusion over the date of the impression

of the stigmata upon Padre Pio. He states (p. 19) that the invisible one took place 20 September, the Feast of the Stigmata of St Francis, which is clearly wrong as the feast is 17 September in any case. I had not before heard that the crucifix in front of which the event took place had been removed, and doubt the accuracy of this. But, despite these criticisms, it can be said this is the best small book in English on Padre Pio.

M. H.

Light on the Mountain. By Rev. John S. Kennedy. Pp. 203. (Browne & Nolan, Dublin. 15s.)

DURING the past few years several authors have retold the story of La Salette, their accounts not infrequently reading like apologies, as though they feared that faith in our Lady's French Alpine shrine was faltering. These fears were ill-founded, but not altogether groundless. The reason why La Salette will retain its honoured place in the Catholic world is that faith cannot fail in face of the supernatural: and there is no gainsaying the miracles without number that mark this favoured place of one of Mary's earthly visitations. The misgivings respecting La Salette all stem from the sad history of Maximin and Mélanie, two figures who never fail to attract the attention of Catholic readers.

When our Lady appeared to these children they were quite unspoiled in their innocence, of pure and blameless life; this is clearly established by Father Kennedy. Unhappily, as the boy and girl grew into adult life, their careers were beyond question disedifying and disappointing. Well-intentioned clergy unwisely shepherded Maximin into a seminary, which he had the good sense eventually to leave by his own decision: the priesthood was not for him. To the end of his life (he died at the age of forty) he was pathetically shiftless, but virtuous nevertheless. Mélanie's life lengthened out to seventy-two years, but it was more disturbing than Maximin's because of her display of pride and self-importance. She entered and left several convents, showing as little aptitude for the religious life as did Maximin for the priesthood. Her friends (the clergy among them) proved to be blind guides. She was eventually thrown entirely upon her own resources, withdrawing more and more from human contact; she became a recluse, and at the end was found dead upon the floor of her wretched one-room dwelling. To the last, poor soul, she had practised her Catholic faith with pious regularity.

Maximin and Mélanie are, to say the least, unsatisfactory; but in childhood they had gazed upon God's Holy Mother and carried out her instructions, to the indescribable benefit of countless multi-

tudes of Mary's clients. Although there are now greater and more popular shrines than La Salette, there is none more surely of Mary's choosing. For over a century it has witnessed wonders of healing and miracles of grace, proving how truly is the Mother of God also the Mother of men, how well-founded is the hope with which the weak and afflicted stretch out their hands to her for aid in their distress.

Why I Entered the Convent. Edited by Rev. George L. Kane. Pp. xvii + 218. (Browne & Nolan, Dublin. 15s.)

Shepherd's Tartan. By Sister Mary Jean Dorcy, O.P. Pp. xi + 179. (Sheed & Ward. 9s. 6d.)

VOCATION remains mysterious to even religious themselves; it is therefore not surprising that it is a subject of some difficulty for well-instructed Catholic lay people and of complete misunderstanding where Protestants are concerned. Desirous of doing away with the misrepresentation and misinterpretation surrounding the matter, Father Kane has persuaded several Sisters to tell their vocation-stories. The accounts differ so widely that there is no necessity for any of the writers to stress the individuality of her call to the religious life: part of the mystery of vocation is the singleness of the divine choice of each favoured soul.

There is much more than a touch of freshness and humour about these short histories, but it is probably the personal sacrifice involved that will make the strongest appeal to readers, as in the case of the convert nun who writes: "There were months when my mother stood in front of the door on Sunday mornings to bar my way to Mass. There was the day when she told me to leave for ever, and stood cold and impassive as I kissed her good-bye, and closed the door not only upon what had been my home, but also upon my family, my friends, my whole life for nineteen years." For the modern girl who enters the convent there is sacrifice of another sort seen in the remark so many have made whilst looking at a religious habit: "I could never wear all that!" Here is an instance of the sacrifice complex on the part of a doctor. "When I went to our family physician," writes the Sister concerned, "to have him fill in the part of my application form about health, he squinted at the two sections marked 'mental health' and 'physical health'. 'Going to the convent?' he enquired in his 'so-you-have-the-measles' voice. 'How old are you now?' He knew better than I did, for he had seen me through all the major events of life. He wrote on the paper, 'Physically fit', and turning to me he said: 'I'll leave the mental part blank, because I think you're crazy.' "

This world can be a very pleasant place to live in, so pleasant

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that many would-be religious cannot sacrifice it. Those who do give it up and answer the call to the cloister naturally feel the wrench from home, when the time comes to begin their postulancy, as did the Sister who tells us, as part of her story, how her aunt once spoke of the legend attaching to the picture of our Lady of Perpetual Succour; that whenever it hangs in a home there will be a vocation in the family. The niece lightly replied: "I hope you're not counting on me; I'm going to be a doctor." Religious Sisters must give up much to follow their vocations, but they receive much in return; and however forbidding convent walls might appear from the outside, behind them is to be found a rare treasure in the peace that the world cannot give. There are no happier women on earth than those dedicated to God in the religious life.

Shepherd's Tartan (black and white, like a Dominican habit) is one Sister's answer to the question: "What is it like to be a nun?" The writer makes a perfect start, as far as the reviewer is concerned, by what she says of "The Cradle Song", for he literally squirmed as he was obliged to sit the play through in order to please the performing Children of Mary. How very little the dramatist knew of nuns! Sister Mary Jean Dorcy understands them perfectly. All the principles and opinions she follows are thoroughly sound, as, for instance, when she says: "It has been demonstrated over and over again that a girl who lacks the experience of real home life cannot grasp the meaning of the religious family in which she must live." The only exception that might be taken to this book is that it sometimes verges on the frivolous.

In the chapter entitled "Poor bandaged children of Eve" we are given the lighter side of a teacher's life; and what a pity it is that so few teachers keep daily notes of the interesting sayings of their children! Here we are entertained by the small boy who asked about the "Forty Hours' Commotion" and the little girl who wanted to identify Dolores: "Hail Mary fulla grace Dolores Whitney." Here too is a child who, when told that St Joseph had to take our Lady and flee into Egypt, as the large coloured picture showed, hopefully asked: "If you pleathe, Thither, where ith the flea?" The present writer is inclined to echo the child by asking: "If you pleathe, Thither, ith this all true?" Even if it isn't, it's extremely amusing.

The Ear of God. By Rev. Patrick J. Peyton. Pp. xv + 164. (Burns Oates. 5s.)

CRUSADERS are not usually chroniclers; Father Peyton is the exception. In *The Ear of God* he gives us the story of the Rosary Crusade, telling it with such earnestness as to keep the reader keyed up to an

almost painful intensity of interest. Out of the excitements and surprises one crucial fact constantly emerges: family life is fundamental to human society. It was the necessity of nurturing family life that inspired Father Peyton to inaugurate his widespread campaign, for he saw that the vitality of any nation, the very life of religion itself, are dependent upon the family prayer that engenders decency, tolerance and personal responsibility. His statistics of the crime and insanity resulting from alcoholism and the neglect of the home are extremely disturbing, and the figures are ever on the increase. In a sound family life, sweetened and strengthened by prayer in common, is the only hope. "The family that prays together stays together", bound by the ties of grace and virtuous living.

Father Peyton's bringing the Rosary to America, by the success of the first broadcast on Mother's Day in 1947, was the achievement of what had appeared to be utterly impossible; his account of it reads like a lively novel. When the idea first presented itself everything, especially Father Peyton's shyness, loomed up as a deterrent, but he went on, driven forward in spite of himself. The light began to shine from the moment he met "the lovely Loretta Young" around whom there soon clustered numerous Hollywood stars. Officials and high executives had no faith whatsoever in this "mad-cap Rosary suggestion"; it was an impossible thing, they said, to get free time on a national network for a monotonous prayer that was surely bad radio. In the face of extensive opposition the thing was accomplished, with what marvellous results all the world now knows. If readers who find fiction a relaxation from the serious things of life will take up this romantic book of fact, they will experience a new kind of thriller, one that goes very much deeper than the imagination.

L. T. H.

All in Good Time. By C. B. Stern. Pp. 158. (Sheed & Ward. 9s.)

IN a series of autobiographical sketches the author, a Jewess and a distinguished English writer, gives us some of the details of, and factors in, her conversion, discloses her preferences among Catholic saints and Catholic writers, and describes how she finds herself reacting after seven years in the Church to the ordinary Catholic life. She is candid about her moods, weaknesses and difficulties. It is a graphic, human and brightly written book, appropriately dedicated to the memory of G. K. C.

J. C.

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CORRESPONDENCE

ANGLICANISM IN THE TWENTIETH CENTURY

(THE CLERGY REVIEW, 1955, XL, pp. 65-78)

Mr E. M. Kay writes:

As a recent convert from High Anglicanism I was most interested to read "Anglicanism in the Twentieth Century—IV" in your February issue and should like to make a few comments on it if I may.

If it is true that the Catholic Church is less unfamiliar to the majority of Anglicans than the Orthodox Eastern Church it must also be remembered that most High Anglicans, with at least some theological training or interest, have had, at some time or other, some connexion with the Fellowship of St Alban and St Sergius, which means that they have attended at least one celebration of the Byzantine Liturgy and probably many more, considering the attraction that the Byzantine rite has for so many Anglicans, and that a number of them have made one or more retreats under the guidance of Orthodox priests at the Anglican retreat house at Pleshey.

I, myself, during the thirteen years that I was a convinced Anglo-Catholic, attended the Latin Mass twice but the Byzantine Liturgy more times than I could possibly count and, incidentally, it was through the latter that I began to realize the inadequacy of the Anglican Communion Service and of Anglican sacramental life in general.

The attraction of the Byzantine rite and the general Eastern tradition of spiritual teaching is, I think, much felt by High Anglicans today and one of their main objections to Latin Catholicism is that it seems to them too externalized and lacking in spiritual depth. Possibly the root cause of the attraction is the Anglican type of theological training, which makes them more at home in a patristic tradition than a scholastic one.

The recognition of Anglican Orders by a number of Orthodox "Churches" during the first half of the twentieth century was, I think you will find, conditional, always subject to ratification by a Pan-Orthodox council. When the nearest possible approach to this was held in Moscow in 1948 the decision was against the validity of Anglican orders on the ground of heresy and most Orthodox members of the Fellowship of St Alban and St Sergius, though not in communion with the Patriarch of Moscow on political grounds,

tended to accept that decision as authoritative and as cancelling out the previous conditional recognition by local "churches". This recognition, in any case, never included recognition of the Anglican "Church" as a "Branch" of the true Church, as Anglicans would like to believe, because, like the Catholic, the Orthodox faith recognizes only one, true, visible, Orthodox Church.

All this, however, is not really understood to be the case by the majority of High Anglicans, though the full text of the Moscow decision was printed in translation on the front page of the *Church Times* for 3 September 1948, and any member of the Orthodox "Church" could explain to them the Orthodox belief in one, visible church if he were asked. If High Anglicans did fully realize their true position here it would affect them deeply as they have made much use of their supposed recognition by Orthodox "churches" to support their claims against "Rome".

Concerning disestablishment this has already taken place in Wales, while in Scotland and many mission areas the Anglican "Church" has a long tradition of independence from the State. On the whole the result in Scotland and Wales seems to have been a growth in influence of the High Church element, while abroad all depends on the missionary society supporting the work in each area.

The resumption of controversial writing since the war is perhaps the outcome of what seems to have been a deliberate policy among the most influential members of the Anglican "Church" during the same period of toning down the teaching and practise in High Church theological colleges through fear of a deepening theological cleavage in the Anglican "Church" leading to schism. This has affected Cuddesdon, Salisbury, Chichester and Lincoln theological colleges and probably some others and left the very high Anglicans, whose theology and spirituality are chiefly nourished from Catholic sources, more isolated and less influential than before. As a result of this change the younger generation of Anglican clergy are, in general, more Protestant than their elders, and the proportion of Anglicans hoping for corporate reunion with the Catholic Church is becoming smaller.

The "Branch Theory" of the Church, by which many Anglicans believe themselves to be members of a fully Catholic "Branch" of the One, Catholic Church, is not now taught at University level, but is still widely held by less well informed clergy and laity. It is this that has kept so many individuals from becoming Catholics when they were otherwise attracted to the Catholic Church.

The chief obstacles to the conversion of such people seem to be three. They fear to leave a truly Catholic Church and by doing so to

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hinder the cause of corporate reunion and to commit the sin of repudiation of a true church. They believe that their baptism was into the Church of England and that therefore their duty is to remain there instead of realizing that all valid baptism is into the one, true, Catholic Church and involves instead a duty to be reconciled to that true Church. They fear that they will be asked to repudiate the grace that they have received with their Anglican sacraments, on account of their good faith, because they will be asked to deny their validity.

Unfortunately Catholics sometimes heighten these fears instead of allaying them, when approached by enquiring Anglicans, by talking of Protestant and Catholic baptisms as if they were two different baptisms, when there can be only one baptism, and by their anxiety to inform devout Anglican daily communicants that their sacraments are all invalid and, by implication, a mere mockery of the truth. Anglicans, accustomed to centring their lives on our Lord, really present, as they believe, in their Eucharist, and unable, through their lack of adequate theological training, to distinguish between receiving grace with or through a sacrament, when they hear this, are merely reassured that the reality of their spiritual experience as Anglicans confirms their previous belief that the Anglican "Church" is, after all, truly Catholic and remain where they are. This situation, involving as it does good will and good faith on both sides, is nothing less than tragic.

The agony of mind which Anglicans in this position find themselves, when that position is time and again shaken by Pan-Protestant tendencies in their church and no spiritually honest alternative seems open to them, can be extreme. I, myself, have known a number of people in this position, both clergy and laity. Two of them eventually became Eastern Orthodox at a far greater personal inconvenience and sacrifice than if they had become Catholics in their earnest desire to find a possible solution.

Where Catholics can help in all this seems to me to be by making every effort to understand these often very earnest and deeply spiritual people, who pray daily for unity and are kept from it partly through a faulty Catholic approach to their great need.

One further particular difficulty, of course, is for those Anglican clergy, with a very clear sense of vocation to the priesthood, who are married. Their problem is not, as many Catholics seem to believe, primarily financial but vocational. They do not know how to face a life in which a priestly vocation will no longer be possible. Fundamentally it is a spiritual problem for them, all the more tragic because many of them genuinely believed that they were becoming

Catholic priests at their Anglican ordination. This fear of losing their vocation is, I think, often the real cause of their inability to realize that the Catholic Church is the only true Church and, of course, their example keeps many of their parishioners from becoming Catholics also. If only some kind of full time religious work could be found for them in the Catholic Church, somewhere in the world at least, it would make a tremendous difference. I, myself, have known a number of these people and have also heard of a few, who actually became Catholics and, after a few years, went back to the Anglican "Church" because they felt that they could not live without exercising their vocation and therefore, I suppose, they thought that they must have made a mistake when they believed that they ought to become Catholics.

When we are told of the shortage of vocations in this country it often seems to me that those lost vocations are chiefly to be found among Anglican clergy, who, having mistaken their vocation as one to the Anglican ministry, are now forever barred from the true priesthood by their marriage. The sadness of this seems to me to lie in the fact that if they were only able to join the Byzantine section of the Church no such difficulty would exist, nor if they were Lutheran pastors in Germany.

REVIEWS AND REVIEWERS

(THE CLERGY REVIEW, 1955, XL, p. 152)

Father John Fitzsimons writes:

As one who practises the "art (or science) of reviewing" I am grateful to Father Greenstock for his valuable aid to an examination of conscience. But I feel that he is far too hard on editors when he says that "when a publisher sends a book for review and the editor of a magazine or periodical accepts it, a contract *do ut facias* is established between them". Editors, particularly of daily and weekly papers, receive in a year hundreds of books which they cannot possibly review. It is really too much to expect that they will return to the publishers all surplus books. Most publishers enclose a slip asking for "the favour of a review"—in my opinion this should be taken literally.

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